BUS

GRIBUS

MAGAZINE FROM ABC NIJMEGEN



#2

GRIBUS #2

Unfortunately prisons and prisoners are everywhere; luckily people that fight against the prison system too. I've been traveling on the other side of the world the last few months. When I was walking around in different places in Mexico I saw insane amounts of graffiti and posters in solidarity with anarchist prisoners. I've met punks on the streets in Bogotá and talked about what it means to go to jail in Colombia and listened to stories about the violence against and killing of anarchists and punks by the state, the police and (para)militaries. But I also saw well organized structures working against the prison system and police brutality: in every bigger city that I visited there was at least one anti-prison group active, from Medellin to San Francisco.

With this second edition of Gribus we, Anarchist Black Cross Nijmegen, try to make a small contribution to the anti-prison struggle worldwide. We hope you read the articles with interest, but most of all we hope to get people to join in this struggle. Don't stop at reading about destroying the prison system, but also write a card to one of our friends locked up somewhere in the world, spread information in your community and go out on the street-during the day and night. Let's inspire, destroy and build up!

¡Fuego a las cárceles!

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ANARCHIST BLACK CROSS NIJMEGEN

Anarchist Black Cross Nijmegen (The Netherlands) is part of the international, anarchist network of political and especially anarchist prisoners support groups. The ABC is openly supporting prisoners that were found ”guilty” and used ”violence” in the struggle for a more social and equal world.

Authorities have drawn a line of acceptable behavior within the society and one of the discipline measures to keep people in this line are prison and penal system, which keep this people excluded, locked away. The reason why this concerns everyone one of us is because we can be affected by it any second. The line is not drawn by the majority that is obliged to follow it, but by the few that are not.

We do not support people that go beyond any ethics like for example rapists or pedophiles, but it is also a fact that these so-called correctional facilities are failing to „normalise“ these people. We don’t have a fixed answer to what should come after the abolition of prisons and prison-society, but that shouldn’t stand in our way to realize that they do more harm then good and that we should radically revision and subvert the paradigm of prisons and punishment.

We are organising writing evenings for prisoners every 4th Wednesday of the month at 19.00 in ‘De Klinker’ (van Broeckhuysenstraat 46, Nijmegen), organising infoevenings on subjects as the prison system and prison abolition, we publish prison struggle related news and information in dutch, etc. We also do campaigns concerned with prisoners who fight for a world based on equality and solidarity.

JOCK PALFREEMAN

A solidarity campaign



ABC-Nijmegen and the AGN set up a soli-campaign for Jock Palfreeman

Anarchist Black Cross Nijmegen (ABC-Nijmegen) and the Anarchist Group Nijmegen (AGN) are starting a solidarity campaign for Jock Palfreeman.

While writing, Jock Palfreeman is already more then 5 years imprisoned in Sofia, Bulgaria for aiding two young Romani-boys when they were under attack from a group of right-wing hooligans. Palfreeman came into a fight with the group of fascists and two of his attackers got injured of whom one died later from his injuries.

We start this campaign because, next to the just move of Palfreeman to act, his court case was a total fraud in which he got convicted to 20 years of imprisonment. While in prison his treatment is worsening. One of the reasons for this is his support for other prisoners through the by him co-founded Bulgarian Prisoners Association. In the beginning of 2013 this was reason for depriving him from his right to finish his study in prison by the prison authorities.

In reaction to this Palfreeman started a hunger strike. A few months later (October 2013) there was another incident in which he and fellow prisoners were subjected to severe beatings by prison guards.

Meanwhile the Bulgarian state upholds a pretty picture about human rights, tolerance and its fight against xenophobia[1]. Through this the Bulgarian government is trying to present itself as a fitting partner of the o-so-tolerant bourgeois European Union. This same state is keeping Jock Palfreeman imprisoned while he stood up against a form of injustice that everyone should act against.

Everywhere in Europe we see an increase of right-wing and xenophobic ideas. On the wind of the social crisis and in the name of 'freedom' and as false saviors of 'the people', they are surfing as vultures around the rotting corpse of the capitalist bourgeois democracy. From Poland to Spain, from the Ukraine to Greece they try to win the inhabitants – terrorized by budget cuts and driven into disparity by social demolition by the IMF, the ECB and the EU – for their ideas. They try to put the crisis on scapegoats. Scapegoats like homosexuals, Jews and in many Eastern-European countries the Romani-communities[2] . This while this specific group is often already living in harsh economic circumstances. It is in this light Jock acted.

There are, when analyzing such mechanics, many complex matters at work. A large part of the Eastern-European countries feels itself – understandably – for years discriminated and neglected. This region is dealing with a torn history of communist dictatorship and after that the trampling by capitalist elites, both 'pro-Russian' and 'pro-European'. Meanwhile there has been a certain racism from West to East. The origins of the social and economic problems these fascist movements point out are disturbing and make clear all the more where the neglecting of an unprocessed history and a tormented past can lead to.



The antifascist struggle and the struggle for a social revolution together are the only path out towards true freedom for all peoples. In the struggle for social justice for everyone it is for its utmost importance to take a firm stance against all forms of discrimination. This way we can prevent, from West to East and also internally, that innocent minorities get the blame on base of their ethnicity, sexuality, social-economic position while we unmask and fight against the true origins of the problem: the international system of nationalism and capita-

lism; divide and conquer. The people in the front-lines of these struggle need our support.

We designed a poster (in English) to get international attention for the case of Jock Palfreeman and his current situation. This poster is currently being spread widely in Europe (Germany, Austria, Czech, Sweden, Norway, Denmark, Netherlands, Belgium, Spain, Portugal, Slovenia, Croatia). The poster is not only meant to inform the public but also to pressure the Bulgarian state. The Bulgarian state is currently vulnerable because of the attention it receives for the expiration of the need to have a visa in the EU for people with a Bulgarian passport. The Bulgarian state hopes when this works out well it can enter the EU-schengen-zone3.

Next to spreading information through the internet and via posters in the public space, we therefore also call for actions to put up the pressure against the Bulgarian government. They are thus far ignoring and frustrating the release of Palfreeman. Next to the pressure on the government for Palfreeman's release this can also give him some new hope.

We ask to write the Bulgarian embassies with the demand for the release of Jock Palfreeman, send along posters to make clear the story is on the streets. This is not because we are seeing the Bulgarian state as a legit entity but they are the ones who keep Palfreeman hostage.

When you or as an individual or as group want to support this initiative, you can email the AGN. We can send you posters, get your a PDF or web-version or might be able to help you out in an other way. Also we want to ask you to use your own network to spread this initiative to have an as wide reach as possible.

Freedom for Jock Palfreeman and his fellow prisoners!



SUPPORT THE UBICA PRISONERS



All of a sudden they came storming out. They were with ten or fifteen. Black clothes and balaclavas. They had a modified fire-extinguisher, a stepladder, car tires, and gasoline.

On Friday evening at 11 o' clock, while the terraces on the Ganzemarkt were full, the last part of 21 years of squatting history of the well-known building Ubica in the center of Utrecht was initiated with a well coordinated attack. Bystanders reported ninja like people and in the wink of an eye the barricade was burning, the camera on the square disabled and nearby city-hall decorated with an anarchy symbol. The fight had begun. The cops, who arrived on the scene quickly were met with paint bombs and fireworks, and left as quickly as they came. With a loud siren, skyrockets and masked people on the roof it couldn't have escaped many people's attention that the Ubica squatters would not be messed with.

And that was precisely the intention. After a long lasting process of court cases and negotiations a judge decided that the inhabitants of the building would have to leave and no longer delay the development of the old mattress-store into a luxury hotel. A plan met with many questions considering that the current owner, a infamously known house-owner named Vloet, has said that he will do anything to prevent having to hand over the building to the young project developer Klaassen. Because of all this the squatters decided to choose their own moment to fight and open the attack.

At 15:30 the next afternoon the last of the squatters, who chained themselves to the building with lock-ons, were removed by paint smeared and overly tired members of the riot police and BRATRA (special unit). With ten people being arrested, a coloured battlefield and a eviction for emptiness as a result.

21 years of squatting history

These historical buildings in the inner-city have a long history. Number 24 dates back to about 1302 as one of the city castles by the river, that back then flowed up to the front door. Number 26 was build in 1865 on the foundation of a house from the 14th century.

After the buildings had been on fire twice in the past century's, fate struck again in 1989 when the Ubica mattress store caught fire again with large parts of the floors, windows and roof being destroyed by the flames.

A contractor was hired to perform some emergency repairs. They repaired the worst damages, but after the owner, Vloet, refused to pay the repairs stopped. After that the building was empty for 2,5 years and a thorn in the eyes of every person in Utrecht.

Until February 1992 when the building was squatted and made into a livable house again. Vloet would in the meantime become known for being a bad house owner and for the bad treatment of many tenants, more often than not physically abusing them. In the beginning he tried to bully the squatters out, but ceased after a few failed attempts.

Ever since the Ubica was squatted it grew into being a part of the squatting infrastructure of Utrecht. Next too having a dozen places for people to life it also provided a place for organizations and action groups. Many made use of the building that stood out with its characteristic look and mural of a spine on the front. The peoples kitchen Black Lentil, free internet workspace PUSCII, infoshop SCHISM / ZWARTE KAT, a cargo bike lending spot, and many more non-profit initiatives originated there, next too incidental art expositions, concerts etc.

But more important than all this is the infrastructural part the building played, being in the center of town. It was a place for people to have meetings, were they could organize actions and demonstrations

and it functioned as a transit point for many people from other cities and countries.

After 21 years this all ended and it is as if the city has lost a part of its life. Sympathizers and opponents, everybody knew the place and it had become part of their city.

It's all about the backbone.

The choice to resist is not an easy choice. Not a ghost of the past, it is the cold reality of today that poses its necessity. Squatting as part of social struggle has in many aspects the same actuality today as it did in the past decades. Although emptiness of buildings is less visible in the city landscape it is still very hard for young people to get affordable housing. Also, in the city there is no space for cultural development that tries to operate outside the commercial sphere.

But society has changed a lot. Squatting as one of many tactics within the framework of social struggle has changed as well. Austerity measures, city development and the neo-liberal body of thought have caused the lives we try to navigate through and the social structures that help us navigate to be put under pressure.

No permanent contracts, no affordable housing, rising costs of education, a welfare system that's diminishing and old neighborhoods where people looked out for each other have been destroyed by developments. In these times of growing uncertainty the reaction of the state is only that of increasing repression.

Squatting is one of the last ways in which we can defend our lives. A last resort to supply ourselves with housing, build social structures and offer space to those who seek shelter from the storm.

With the introduction of the squatting-ban these structures have been banished to the periphery of the city. The Ubica was the last big autonomous space in the center and fulfilled an irreplaceable infrastructural function. But she also showed that subversion was still a part of life in the city. That everybody has the right to claim his or her space and to paint the walls any color of choosing.

Even though prisoners will be released, new spaces will be squatted and the struggle will continue, it wouldn't harm anyone to stop and think about it for a minute. To think about how each and every one of us would like to shape their own lifebes. And what will be the point were you decide to burn the barricades and say: no more!

Because after all, a city without clouds of smoke isn't a city!

Arrestees

Of the ten people arrested the nine who where caught inside were convicted to 4 and 6 weeks imprionsment and to pay damages of 15000 Euros.

In the verdict of the judge there was taken into consideration that the action caused a disturbance of the rule of law. And although during the eviction no people were injured, a level of violence were normally the sentence would be community service, the verdict was a prison sentence.

All the people arrested were immediately detained and could not await their court case in freedom.

From in and outside of the country the messages of solidarity and support came flowing in. The prisoners were supported with loads of letter and cards. And solidarity actions, benefits and noise demos were organized.

Everything that happened gave the arrestees a lot of support and after their detention period the focus is now on raising money to pay for the damages. And we could really use you' re help.

Do you want to help with or by organizing a benefit, sell food, t-shirts, or some other way please contact abc@ak-utrecht.nl

There is a bank account where donations can be deposited.

Stichting Arrestantensteungroep Amsterdam
NL36 TRIO 0254 7950 13
attn: UBICA

The Ubica crew would like to thank everybody who helped and supported the struggle.

Squatting will go on!





THOUGHT CRIME: FOUR MONTHS IN JAIL FOR HER OPINION

The Netherlands prosecute anarchist No Border activist for writing

On september 13th 2011 the Dutch anarchist writer and No Borders activist Joke Kaviaar was arrested on charges of ‘incitement’. Her house was searched thoroughly during 5 hours, and computers, memory sticks, hard drives, CD roms, and several other materials were confiscated or photographed. She was held in police custody for three days, under full restrictions. No information from the outside could reach her and vice versa, because her lawyer was also bound by these restrictions. During these three days she found out that she was also being charged with ‘terrorist intent’. Friends and comrades only heard about all of this after she was unexpectedly released.

The investigation is being led by a specially assigned public prosecutor. A team of national police investigators (in Dutch: Dienst Nationale Recherche, DNR) is on the case, the Unit Counter Terrorism and Activism, UCT&A. The investigation is currently still continueing, and UCT&A are still keeping her computer and memory sticks in their possesion to try to break encryption.

Dutch activists are expecting that the arrest of one person is only the beginning of more oppression against Dutch No Border activists. They have all reason to: in october 2009 the Dutch Intelligence Agency



(AIVD) published a report on ‘asylum extremists’, accusing specifically two action groups, the Anarchist Anti-deportation Group Utrecht (AAGU) and Working Group Stop Deportations (WSD) of being involved in both legal ánd illegal actions. By the latter nightly actions of sabotage, arson attacks and home visits are meant.

Both AAGU and WSD are campaigning against companies responsible for building detention centers, and as it turns out, succesfully: the Dutch minister of immigration stated earlier this year that in fact there are companies withdrawing from these projects, and it seems hard to find potential candidates for construction contracts and public private partnerships involving new (prison/detention-) projects.

The house search at Joke Kaviaars home also indicates alterior motives of the investigators. It is clear that they were not only looking for evidence to support the charge of incitement, but were also looking for information about Kaviaars contacts and whereabouts. In other words, they were out on a fishing expedition. Last but not least; activists can see police, prosecution, and intelligence agency crawling several websites that are being used for campaigns, apparently looking for more punishable content…

Joke Kaviaar is known in the Netherlands, not only for her involvement in several actions and naming and shaming campaings, but also for her relentless writing against Dutch asylum policy, accusing the Dutch State of crimes against humanity and murder, and calling out for direct action. The charges are based on (at least) four articles that appeared both on her own website http://www.jokekaviaar.nl and several other websites such as the Dutch Indymedia.

According to the prosecutor, the articles are incitive ‘with a terrorist intent’ as they supposedly call out for violence against government buildings and the Dutch minister of immigration. Whether the arti-

cles are incitive or not, is of no relevance to those who stand against the terrorist State of the Netherlands. What does matter, is the fact that calling out for any kind of (direct) action is simply the right thing to do.

Aside of that, the question whether the articles are in fact an offence and therefore punishable or not, remains to be answered in a trial yet to come. As of now, there is no summons, no trial date, yet. In the Netherlands, the definition of the charge of 'incitement' has, due to a Supreme Court decision in december 2009, been extended. Even writing that you think that 'it is a good idea to… ' is considered incitement. Bye bye, freedom of speech, unless of course you are a racist politician like Geert Wilders.

At this moment, Joke Kaviaar faces yet another arrest. Five days after her release, the public prosecutor announced that he was planning to have her arrested again, because of the fact that the articles are still on her website. According to her lawyer, it would be illegitimate, because it would mean a second arrrest for the same offence. The prosecuter clearly thinks otherwise, he considers leaving the articles online is a second, and therefor a totally new, offence. Right now, the prosecutor is leaving his final decision hanging over her head like the sword of Damocles. It seems that she was only released in order to put pressure on her, to remove the articles from her website, or else…

Meanwhile, all new articles she writes and publishes are being scrutinized for incitive content. Given the fact that there is no telling when an opinion may be considered an offence, this makes it almost impossible to exercise freedom of speech!

Activists in the Netherlands have responded by writing incitive comments, copying the 'incitive' four articles elsewhere on the web, and by placing mirrors of Joke Kaviaars website on several servers. Also, solidarity statements have been made all around. Yet, a public nationwide outcry of indignation stays away. In the Netherlands, No Border activists are swimming against the right wing nationalist tide, in which the fate of asylum seekers, refugees, so called illegals, is nothing more than an issue of nuisance, and of public order and safety. Migrants have so much been criminalized throughout the past decades by all consecutive governments, left and right, that hardly anybody bothers to care about suicides, abuse, exploitation, incarceration and deportations. Laws against immigration are developing so fast, it is hard to keep up. At this moment, a bill to prohibit 'illegality' is being passed through parliament, many refused asylum seekers are forced to live on the street, and police are actively on a witch hunt to find undocumented citizens and arrest them.

This is what the Netherlands is like these days, and oppression against those who stand up against migrant hate and repression, comes as no surprise. A support group has been set up (and started this weblog http://13-september.nl). No one knows what will be next. But most important is what we do know, and that is, that we are determined to continue our fight for freedom of movement, against borders and fences, against nations and deportations, against capitalism and colonialism. No one is illegal! Fight law and order!

update (22-05-2014):

Joke Kaviaar sentenced to four months in prison for incitement

Today the bench chamber of the court in Haarlem ruled in the case of incitement by speech and word against Joke Kaviaar. The court rejected all of the defense pleas of her lawyer and sentenced Joke to four months in prison. This is less than the six months imprisonment the Public Prosecutor had asked for. Joke Kaviaar will appeal the conviction and announces that she will not let herself be silenced. She will continue to speak out against the Dutch migration policy.

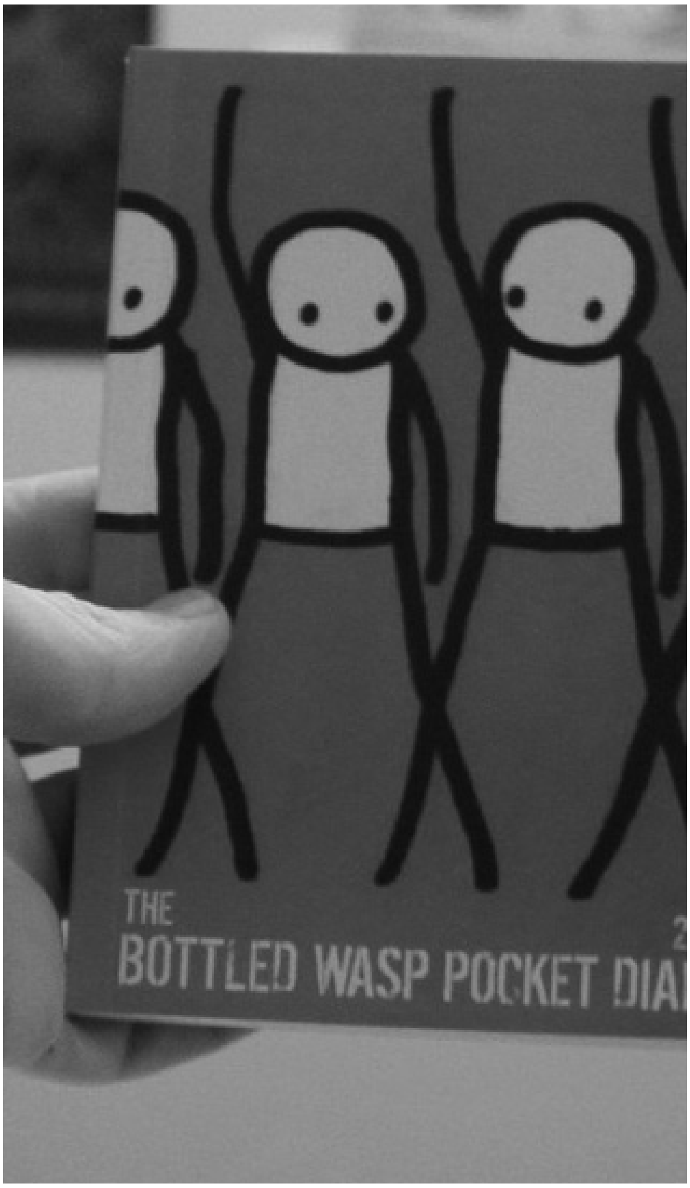
Joke Kaviaar will appeal to a higher court, because she will keep defending her right to express herself by her texts, both as part of the struggle for free speech against state repression and as part of the refugee struggle. The sentence is a scandal, but will not break the ongoing struggle against borders and for freedom of movement.

For more information:

Support Group 13 September (info@13-september.nl)
The quotes for which Joke Kaviaar is convicted, the relevant articles and more background information, are available at www.13-september.nl

Website of Joke Kaviaar: www.jokekaviaar.nl



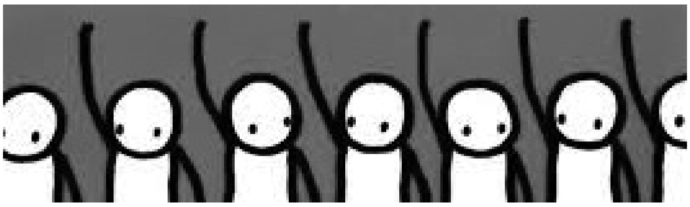


THE BOTTLED WASP POCKET DIARY

The Bottled Wasp Pocket Diary is a new not-for-profit prisoner support fundraising project that was officially launched by Brighton Anarchist Black Cross and associates at the 2012 London Anarchist Bookfair. Our plan is to create a long-term stable income for prisoner support activities, delivering a publishing template that can be used by a hopefully independent self-sustaining collective that will go on to produce the diary in future years.

This stylish new radical European counterpart to the U.S.-centric Slingshot Diary focuses on a new area of radical politics and history each year: the 2013 Bottled Wasp featured an introduction to prisoner support and general prison-related history and issues; and the 2014 edition covers the history of radical arts and artists, focusing on the importance of anarchist and libertarian thought on the Arts, revealing its lesser known and hidden histories in the areas of the plastics arts, music, literature, photography, film, dance, etc.

Thus, the 2014 Bottled Wasp contains short introductions on Anarchist detective fiction, science fiction, Berlin Dada, Russian Anarcho-Futurism and its Italian counterpart, the Czech and Japanese artistic anarchist avant gardes, Néo-Impressionism, Octave Mirbeau, Nancy Cunard and the anarchist magician Mystag. We also reveal the hidden libertarian connections of Franz Kafka, August Strindberg, Georges Simenon, Mark Rothko, Hans Richter, Luigi Russolo, Pablo Neruda, Marcel Duchamp, John Cowper Powys, Lawrence Durrell, Lucien Pissarro, Albert Camus and many more.



The cover of the 2013 Bottled Wasp featured artwork courtesy of Clifford Harper, and for next year's diary we have a cover designed by the well-known London street artist Stik. The diary itself is also lavishly illustrated with numerous vignette illustrations of the artists (and their works) that we are featuring this year.

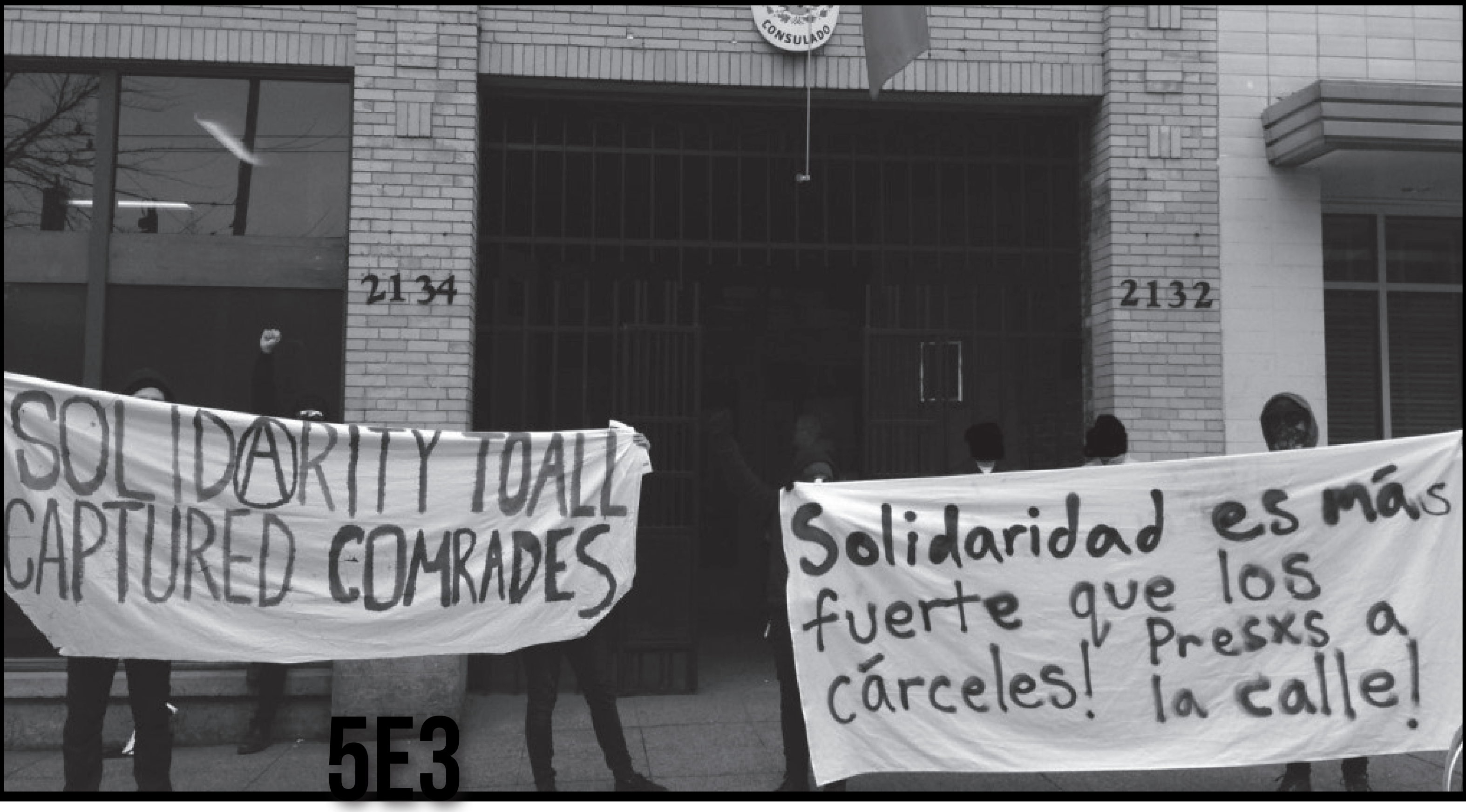


The 2014 edition of the Bottled Wasp Pocket Diary is also currently available wholesale from Active Distribution: www.activedistributionshop.org

If you like what you see, then why not pass the word on about the Bottled Wasp to anyone else who you think might appreciate our work and be interested in stocking or buying copies in future.

www.facebook.com/bottledwasp
www.abcagenda.wikispaces.com
www.activedistributionshop.org

You can also contact us at: thebottledwasp@riseup.net or abcnijmegen@riseup.net to order a copy.



5E3

Anarchists Amelie Pillierst, Carlos López Marín and Fallon Poisson kidnapped on January 5th and detained without bail

On the night of January 5th, Carlos – a comrade from Mexico, and Amelie and Fallon – two comrades from Canada, were arrested in relation to a Molotov attack on the Ministry of Communication and Transportation and a Nissan dealership in Mexico City. The three have since been held in detention and have limited contact with anyone, including their lawyer, and Amelie and Fallon have also been visited by the Canadian consulate. Though they were initially accused of property destruction, the three may now face additional charges of sabotage, organized crime, and terrorism. If these charges are brought forward, bail will not be possible and deportation for the two from Canada is highly unlikely. All three would then be held until trial without the possibility of release. Due to the possibility of their charges falling under the anti-terrorism law, there is a 48-hour extension to how long the comrades can be held by the Mexican Central Investigative Agency before their charges must be finalized – this extension has already been granted, and can be renewed several times.

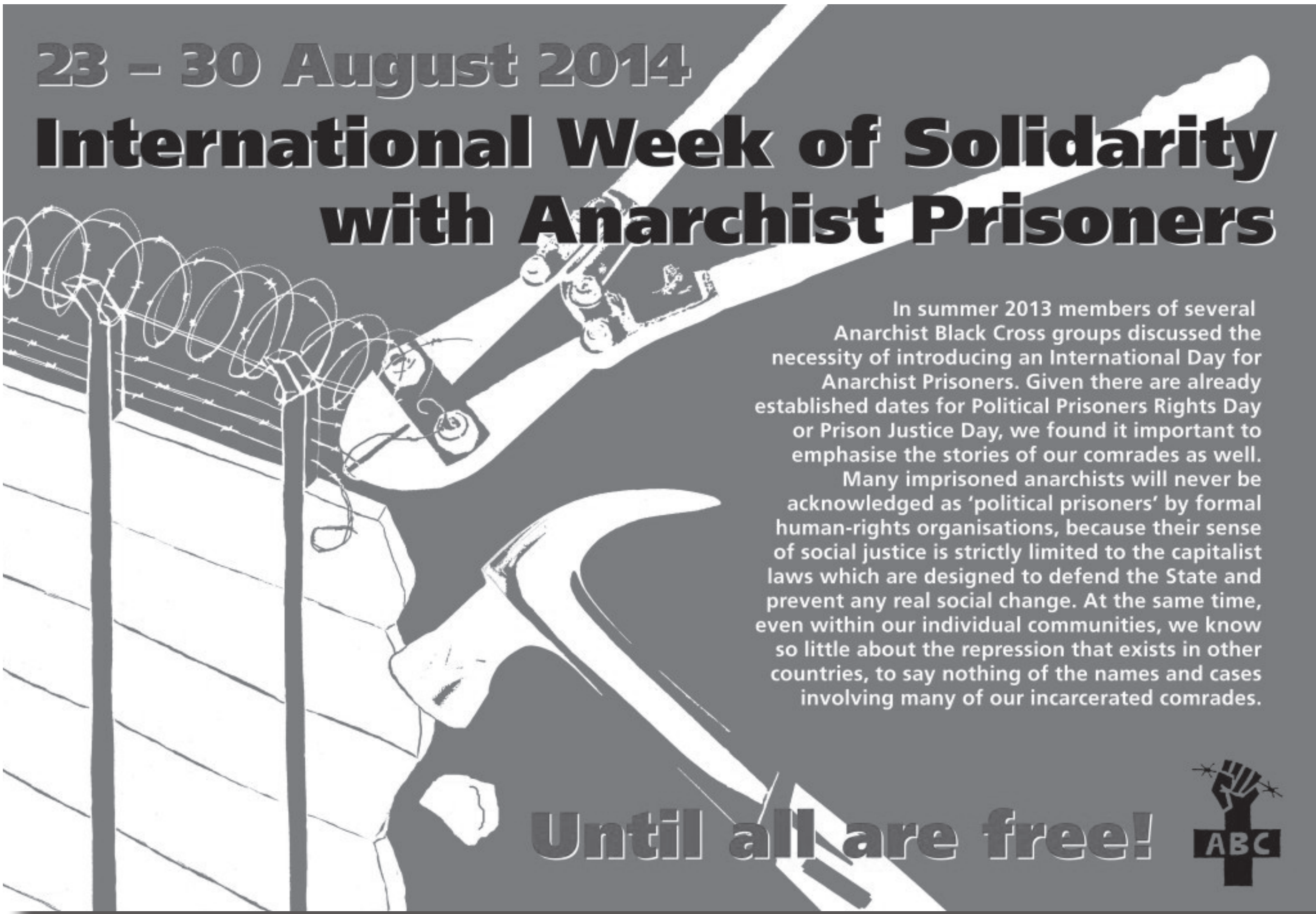
These charges come at a time of intense crackdown by the Mexican state on anarchists; from attacks on demonstrations, torture of arrested comrades – including the torture and deportation of Gustavo Rodriguez, and barring the entry of Alfredo Bonanno. The state is now attempting to spin a narrative of foreigners coming in and causing disruption, thus ignoring and even erasing the rich history of anarchist struggle against the state in Mexico. Over the past few years in Mexico City, an insurrectionary anarchist struggle has intensified. Bombings of banks and churches, among other institutions of domination, have taken place frequently, and solidarity with insurrectionary anarchists in Mexico and worldwide has been central to these actions. We must recognize that the repression and penalization that comrades are facing now occurs in this context.

Regardless of the guilt or innocence of these specific comrades, we want to express solidarity, complicity, and a strong desire to see attacks on the state and capital continue and spread. In reality, the Canadians causing disruption in Mexico are the mining companies and military technologies; the same ones that exploit unceded Indigenous land in Canada and elsewhere around the world. Given that capitalist exploitation and misery knows no borders, the struggle against capitalism and the state apparatus must not stop at national borders. Our strength lies in our capacity to recognize the commonalities of our struggles so that they may spread, and to act in solidarity so that the struggles of our incarcerated comrades may continue.

We write this statement to express our deep solidarity with and love for our friends and comrades – Carlos, Amelie and Fallon. Although we are writing from a different context, it is critical that our solidarity is also with the struggle in which this action occurred. Our friends and comrades facing these charges are experiencing the intensity of repression. Our solidarity must meet that intensity with respect for where they stand, admiration for their strength, and a continuation of the struggle in Canada, Mexico, and globally.

Love and freedom to the 5E3*,
Prisoners to the streets,
For freedom and anarchy,

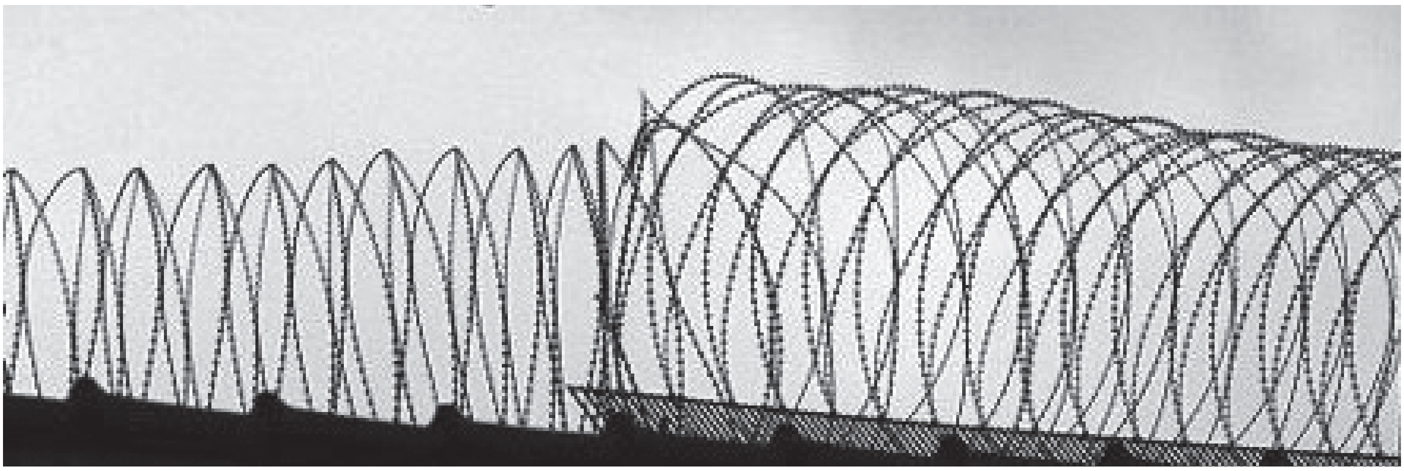
For more info in English on their case, check:
www.sobatagemedia.anarkhia.org



This is why we have decided to introduce an annual Week for Anarchist Prisoners on August 23-30. We chose August 23 as a starting point, because on that very day in 1927 the Italian-American anarchists Nicola Sacco and Bartolomeo Vanzetti were executed in prison. They were convicted of murdering two men during an armed robbery at a shoe factory in South Braintree, Massachusetts, United States. Their arrest was a part of a bigger anti-radical campaign led by the American government. The State's evidence against the two was almost totally non-existent and many people still today believe that they were punished for their strong anarchist beliefs. Given the nature and diversity of anarchist groups around the globe, we have proposed a week of common action rather than a single campaign on a specific day making easier for groups to be able to organise an event within a longer target period. Therefore, we call on everyone to spread the information about the Week for Anarchist Prisoners among other groups and communities and think about organising event(s) in your city or town. The events can vary from info-evenings, screenings and benefit concerts to solidarity and direct actions. Let your imagination run free.

Till all are free

325, ABC Belarus, Brighton ABC, Bristol ABC, ABC Cardiff ABC Czech Republic, ABC Finland, ABC Kiev, ABC Latvia, Leeds ABC, London ABC, ABC Mexico, ABC Moscow, Nizhny Novgorod antirepression group, ABC St.Petersburg



ANARCHIST COMRADE GABRIEL POMBO DA SILVA ON HIS DETENTION

I remember that last day as if it were yesterday, when !finally! I left (was expelled from) the cold,narrow aseptic cell of the maximum security prison of Aachen, Germany… On January 16 (2013) I was escorted to the airport of Barajas, Madrid, by Interpol, and from there I was taken to the tribunal of Plaza Castilla, not before being photographed (they were particularly interested in my chest as they looked in vain to find a tattoo of the acronym FAI/FRI), 'playing the piano' (had my fingerprints taken) in order to ascertain that it was really me… I must say I should have left Germany in November/December but I was blocked because the Italian Republic had issued a 'European arrest warrant' to the Bundesanwaltschaft in Karlsruhe as they wanted to extradite me because of 'Operation Ardire'… 'Luckily' (because I'm legally a 'Spanish citizen' and a European arrest warrant had been issued previously by this country) the dreams of the Italian 'Digos' didn't come true (at least for the time being), as the German High Court (and their political-judicial management) decided that the 'circumstantial charges' pressed against me by the ROS were (and are) insufficient to grant my extradition to the Italian Republic.

Thus I had the good fortune of being saved from knowing the 'Bel Paese' through its prisons and judicial system…

I naively thought I had finally shaken off the delirious charges of the Digos and an end would be put to my legal kidnapping in that country…

It is impossible to describe on paper all the feelings-ideas-emotions I felt when I left the prison of Aachen and Germany behind me… After eight and a half years spent 'buried alive' in that country (23 hours a day locked up in a cell and only an hour a day in the yard) because I refused to engage in 'slave labour' or wear the prison uniform (they also seizedor systematically tampered with my letters, which gradually made me reluctant to write over the latter period), I thought that 'the worst' was definitely over… When I finally entered the prison of Soto del Real at midnight, imagine my surprise as I saw HOW MUCH 'things' had changed in the nearly 10 years of my forced 'absence' (?Exile?) from the Hispanic dungeons! I was stunned at finding/seeing the prisoners themselves (real ancillaries of the jailers) being in charge of my registration along with the guards. This first impression was a harsh blow to my morale.

Surprisingly (as I thought I'd be classified as 1st grade and put in the FIES upon arrival), the following day I received a visit of the prison governor and vice governor who said they had been called by the DGIP themselves (they literally said that when the chiefs saw my name the 'red lights' came on) and asked me about my intentions on my return. I answered sarcastically that my intentions had always been (and always will be) the same: to conquer my freedom… I was informed that I'd finish 'my' sentence on April 10 2015 and would remain in 2nd grade (later I was given an official document on the matter entitled 'Sentence Clearances) and be moving to my land as soon as possible….

What can I say? Finally, 'it seems' that after over 28 years' prison I have 'only' to wait 'just' a couple of years beforebeing able to enjoy my long awaited freedom.

Sectioned, Isolated, Segregated for the latter years of my kidnapping in Germany, ALL that was going on was simply amazing. It was an indescribable visual-sensory-emotional 'overdose'… In a certain way, (and compared to what I suffered in Germany) I felt 'half free' and was learning to 'get used to' my 'new' environment; with 'so many people', many hours in the yard, so many colours and the 'beautiful view' of the Sierra de Navalcernada… The 'only' negative thing was observing how the jailers had taken over the yards and most of the prisoners had become managers of their own detention besides becoming 'auxiliary guards'. Of course I was taken to a section of 'troublemakers' (Módulo 5), where the jailers tried to get me to share a cell with another prisoner… Since I refused flatly to 'share a cell' with any prisoner, I was put in the Isolation Section on January 17 for the night … and accused of two 'very serious' offences for (according to them) 'threatening to beat up the prisoner with whom they wanted me to share the cell' and 'refusing to obey and resisting' orders.

After a day in isolation on January 18 I was taken back to Modulo 5 and this time I got a cell by myself… However on January 30 I was notified that I would remain in the FIES-5 (Special Characteristics)… I saw the funny side of it, at least (I said to myself) I won't get any more 'disciplinary sanctions' on the question of 'sharing a cell' with someone…

Well …now I only hoped I'd be transferred to Galicia as I had been told on my arrival… On February 16 they told me to pick my 'stuff' as I was to be transferred. They didn't say to what prison but I supposed it would be in Galicia. Imagine my surprise when I found out I was being taken to Alicante! There I was informed about the restrictions to my communication (letters, telephone calls, etc.)… I couldn't understand.

For the first few months both in Soto del Real (Madrid) and Villena (Alicante) I've been subjected to all sorts of obstacles and impediments when writing or talking on the phone with my compañera and my family. However the presence of several ETA prisoners made my stay more enjoyable… Surprisingly on March 20 the DGIP decides to take me off the FIES-5 and lift restrictions on my communications with the outside. They also 'authorised' telephone calls to my sister,

my compañera and my lawyer… but on the 3rd or 4th April they told me to pick my stuff because I was to be transferred.

Naively I thought they were finally taking me to Galicia… but what was my surprise once again when they told me that I was going to Valdemoro! Why Valdemoro?

The answer wasn't long in coming and on April 9th they lead me before the Audiencia Nacional: the 'Digosos' had returned to the 'counter-attack'. I refused to make any statement and rejected the (duty) lawyer appointed to me. On April 16 I was summoned again, this time with my lawyer. I had nothing to say concerning the charges of the ROS against me… they decreed me 'provisional liberty' as long as I am still doing time in this country and to 'temporarily extradite' me to Italy they had to make an 'international request' to Germany (as Germany had extradited me to Spain and dismissed the evidence of the ROS against me), so I had to finish 'my' sentence in Spain… I spent the month of April in Valdemoro where I could make contact with both my sister and my compañera. On April 30 I find myself back in Alicante.

Finally on May 31 I have my first 'vis-à-vis' with my compañera while phone calls and visits with other comrades gradually became 'normal'.

On July 15 I left the prison of Villena, destination 'A-LAMA'… I got to Galicia on July 25. On the 27th I was notified of 'intervention and limitation' of communication (simply 'just because') with the outside dated !!23rd July!! That is to say I had not even arrived at the prison when the vice governor decided (of his own initiative and against the resolutions of the JVP DGPI of Villena) to take a step backwards and break the 'rules', 'regulations' and 'directives' of his superiors and the judiciary. As I refused to sign his unilateral and arbitrary agreement he thought it well to move me to the FIES-5 (C.E) on October 9! I decided to stop writing (which has always been my window to the outside) since I came to this prison because I don't accept that 'some' guy decides to whom and when I should write or what I should read…

All this adds to the question of the 'end of my sentence' and I don't understand how this shit of a judicial-penal system is that gives me several sentences: a) (the first) in Soto del Real I'm due to be released on April 4 2015 after serving 4/4 of my sentence; b) (the second in Villena-Alicante) dated for the year 2033!! and c) (the third, at A-Lama) where they say I'll complete ¾ of my sentence in January 2015 when I'll be eligible for parole, and the total 4/4 of my sentence in 2020. Obviously all this (the 'new' inclusion in the FIES + Restrictions on my correspondence, Completion of sentence) has been notified to the JVP of Pontevedra. If this JVP applies his own laws I should be free next year.

I want to say to all the comrades that no matter what the 'judicial papers' say and their dirty political manoeuvres, having done 29 years in jail as I have done I'm not going to fall for these miserable people's provocations now that my freedom is at hand's reach. I know that the mere fact of me writing these lines (my truth) can give the executioners more pretexts for new 'transfers' (either section or prison) and/or administrative type 'sanctions'. The prison situation in these years of forced 'absence' has changed to the point that everything is unrecognisable to me.

There is "now" (it started a few years ago …) in all the prisons of the Spanish State a "novelty" called "Education and Respect sections" and / or "convivial sections". In some prisons these are already in the majority. But what does this mean? Those who want this Law to be applied (what corresponds to them by law and not the consent of a few usurpers) must go to one of these 'respect sections', where they sign a contract where they are 'programmed' activities that they must do obligatorily (which violates the LOGP) such as cleaning, studying, sports, etc etc.

The prisoners themselves carry out some of the tasks of the guards and 'technicians' to the point of controlling their own fellow prisoners' 'medication' (a euphemism for the drugs they gorge the prisoners with here), and frisking them to see if they are carrying illegal substances or smoking (or not working) in prohibited areas, etc. They also hold 'meetings' where some 'grass up' the others. Going to one of these sections signifies renouncing all the 'rights' granted by the LOGP and which cost us so much blood and the deaths of so many of the 'old combatants'.

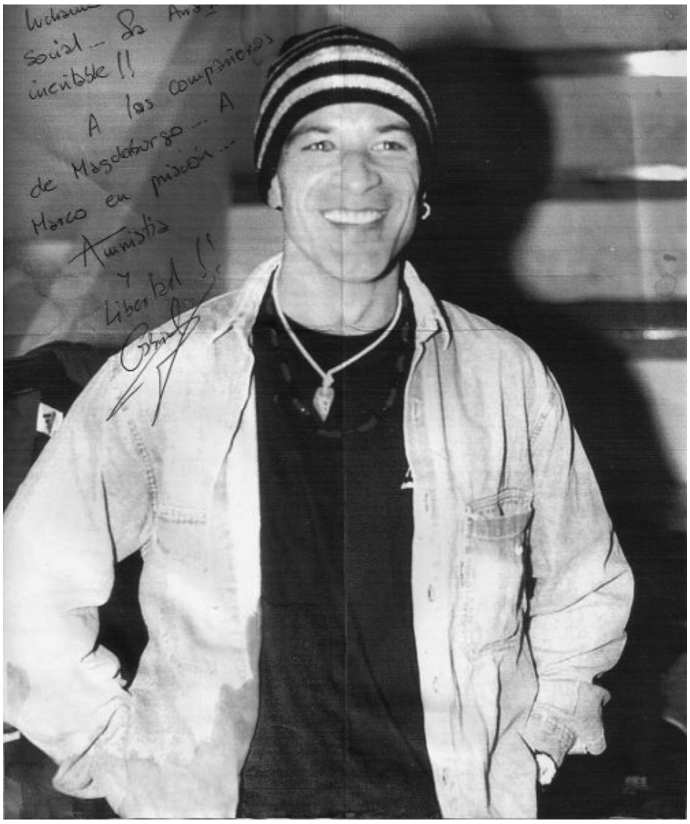
Given what I've seen (and as I refuse to swallow this shit) I prefer to stay in so-called 'conflictual section' and struggle for my 'rights' (the ones I fought for) instead of 'delegating this responsibility' to a gang of traitors and jailers.

I want to say that what I am writing here is not meant to be a 'call for solidarity' with my situation. This is just an 'x-ray' of my situation (and of the many others who haven't bowed down) and a confirmation that 'Laws' and 'Rights' are crap, wasted paper, something which they use to invest themselves with 'order' and 'legitimacy' and thus justify their monopoly of violence (legal and armed).

What I think and what I've been (and still am on 'smaller scale') reflecting in my writing and in every act of my life.

My solidarity is now (as always) with all those in struggle: Never defeated, Never repentant!

In struggle until we are all free!



LEONARD PELTIER ON HIS CASE



Greetings my friends, relatives, relations, supporters.

I wrote a statement the other day sitting here in my cell and I know that no one really cares to read something that is 6 pages long. So this is my effort to shorten it a little bit.

The first subject I want to touch on is being in prison for 36 years is hell. There are some folks who are planning to walk across America starting in California going to Washington D.C. to bring attention to the injustice that faces Indian people in the judicial system of America and of which I am some of the evidence of that. But first of all what I really want to say is I really appreciate and love the people that do things like this for those of us who are imprisoned. And if walking across America sounds like a lot try standing in an 8 by 6 cell for 36 years. But I want you to know as terrible and painful as this is in a strange way I am honored that the most powerful government has considered me a challenge that they would violate all their own laws to keep me imprisoned. In my standing I have stood for what's right. I have stood for the right of a people invaded by emissaries of the corporations they ultimately represent; the right of a people to defend themselves in whatever way necessary to defend their women and children and elders and life itself when attacked with deadly force by this government.

For some of you who may recently come in contact with my case, my case is one where an Indian community that had been continually terrorized by FBI and a goon squad funded by them on the reservation, had opposed the sale of 1/8th of the tribe's mineral resources and land. On June the 26th 1975, they attacked the village of Oglala on the Pine Ridge Reservation. It started with two FBI agents in unmarked cars and unmarked clothing, firing into an enclave of dwellings. The two agents numbers soon swelled to 250. In the ensuing battle the two initial agents were killed and one young Indian man, Joe Stuntz, was murdered by the FBI, shot between the eyes. Ultimately some 30 of us escaped. Two men, Bob Robideau and Dino Butler that were captured before I was, were put on trial and all the evidence of that day was allowed to be presented in their defense. And they were acquitted by reason of self-defense; the jury said they had the right to defend themselves with deadly force. I had escaped to Canada and was later apprehended there, the government perjured testimony, and they got someone to lie to bring me back from there. I was put on trial and all the evidence used to convict me was later proven false in court, as well as the lie to extradite me. And the same evidence used by the defense in the first trial was not allowed. They ultimately got a conviction saying I was guilty of murder which was later amended to aiding and abetting.

Then later an individual whom some called Mr. X, on tape admitted he was the shooter. Bob Robideau one of the original two men acquitted by reason of self-defense later told retired FBI Agent Ed Wood he was Mr. X and that he had shot the agents. Bob feared for his life. Bob didn't make his statement for many years. Bob did all that he could do to help me over the years and later started living in Spain. And then he made a statement to a few people that he was going to come back and speak more about being the shooter and being acquitted of the offense. And within about a month's time he was found dead in his apartment in Spain. He supposedly fell out of bed and hit his head and died. Having said that, my main point is that where all the evidence was allowed to be presented Indian people were found not guilty rightfully defended themselves by reason of self-defense.

There has not been a violation of human rights by America that wasn't first practiced on Native Americans. America's first biological warfare was against Indian people with small pox and measles infected blankets, the first concentration camps were against Indian people where they took their land and rounded them up. And Lincoln known for being against slavery, had 38 Indian men hung in unison in Mankato Minnesota for rebelling in the starving concentration camp they were confined to and there were camps all across this nation for American Indian people. The first atomic bomb was dropped on Indian land polluting it and destroying the water tables. To this day the result of their digging for uranium still pollutes parts of the Navajo reservation. They practiced sterilization of our women up until the late 1950s and even into the 60's. Up in Alaska they experimented with various forms of hepatitis on the native people there. The list goes on and on. Our people to this day suffer generational trauma as a result of the concentration camps and invasions and starvation and boarding schools that tried to destroy our culture. The death rate in the boarding schools was 50%.

To this day the unemployment rate for American Indians is 35%. What America calls "depression" has become a way of life for us. Bureaucrats scream and jump up and down about the Israelis right to claim their



homeland, yet at the same time America still takes our land against our will, our homeland. The black hills of South Dakota was leased for 99 years the lease has been up for some 20 something years, but they will not return it. They have offered to pay some 3 billion dollars for the Black Hills. Why don't they take that money and relocate the non-Indians from there? There have been people complaining of a mosque in the proximity of the former World Trade Towers yet our sacred hills have Abraham Lincoln's face carved in the side of our sacred area, and George Washington who practiced a scorched earth campaign against our people in the East is there along with others.

I'm sorry if I'm getting carried away, I want America to be a great nation, but I want it to be fair to all people. We don't ask for anything that wasn't agreed to by this government,. There's three hundred and seventy something treaties that cover most of our concerns. I apologize if in reading this in some way it hurts your celebration of the holidays. Its very difficult to not be negative when you are unjustly imprisoned for this long and every day you look through an iron door when the true enemies and terrorists are free to terrorize the poor and the oppressed of America. When the resources of America and the labor of its people is used to enhance the lavish lifestyle of some 2 to 3 % of the population that owns 96% of America's wealth or I should say owns and controls 96% of America's wealth then people like you and the people occupying Wall Street and walking across America are needed more than you would ever know.

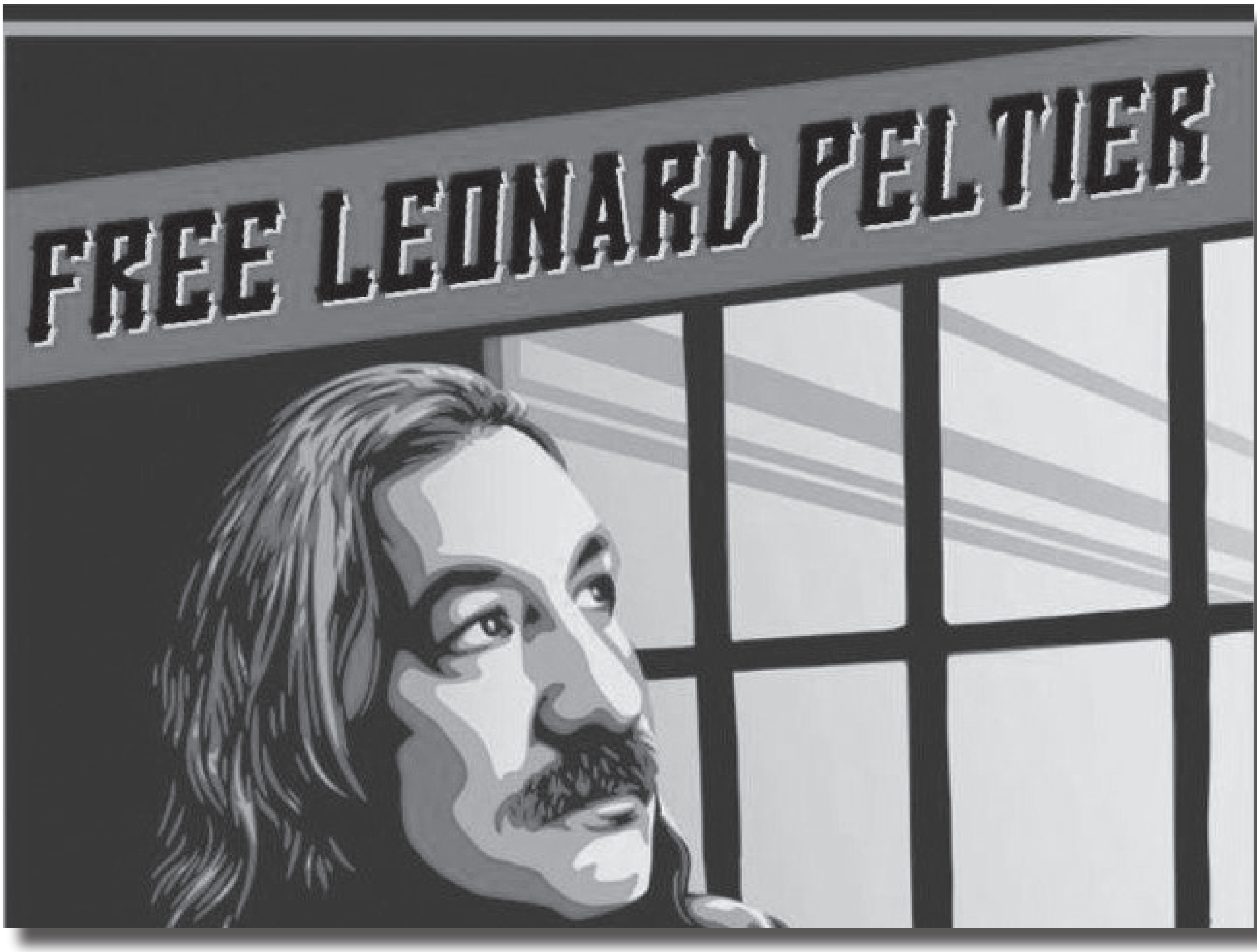
I said I wouldn't make this too long and it seems I have gone back on my work. However in closing I would like to thank the National Congress of American Indians for passing a resolution supporting me in my bid for freedom. And I would especially like to thank Lenny Foster who has served as a spiritual leader in prisons throughout America who presented the resolution to the National Congress of American Indians. I would also like to thank all the others, too numerous to mention, who has supported me for so many years. I guess in some off handed way I have learned to live and exist by my contact with them over the years. This struggle has been long and difficult and I know at times I have offended people and hurt their feelings and for that I am deeply regretful. But rest assured I appreciate all of you in the deepest sense of the word. And I pray that this Holiday season brings joy to you and your families. And there is no greater gift that we can give our children and our children's children than freedom and a healthy earth.

I will close for now but unless they shut me up like they did Bob, you will hear from me again rest assured.

In the Spirit of Crazy Horse and all the others that have died for their people,

Sincerely,

Leonard Peltier





COMMUNITY ORGANISING

By the Empty Cages Collective

The difference between whether the prison system will exist in the future or not lies in our ability to organise and work together to dismantle it and build alternatives.

There are hugely varying perspectives about what community organising is. At its most simple community organising is working collectively to bring about social change. There are multiple areas we will need to organise around. These include:

- Developing community based responses to violence (state and interpersonal)
- Supporting people to stay out of prison
- Autonomously meeting our needs for food, water, shelter and energy
- Developing popular education practices that can build literacy around abolition

Developing Community Based Responses to Violence

We need to develop community-based responses to violence that do not rely on the criminal justice system.

With this we need to have mechanisms that ensure safety and accountability for survivors of sexual, domestic or other interpersonal violence.

Who could you trust in your life to support your safety if something happened, which didn't involve calling the police and subjecting someone to the criminal justice system?

Rejecting interaction with the police however, is not a personal responsibility, it is a community responsibility and necessity if we are dedicated to dismantling the prison industrial complex.

There are already some examples of radical accountability processes, however this is an area of work those engaged in prison abolition work need to massively invest time and energy into.

"We seek to build movements that not only end violence, but that create a society based on radical freedom, mutual accountability, and passionate reciprocity. In this society, safety and security will not be premised on violence or the threat of violence; it will be based on a collective commitment to guaranteeing the survival and care of all peoples."

- Incite! Women of Color Against Violence



Supporting people to stay out of prison

If we are to genuinely decarcerate our communities, we will need to support people to stay out of prison in the meantime. We can only do our best to resist the state's relentless targeted criminalisation of communities.

However it is very clear that the the majority of prisoners have unmet needs e.g. adequate housing, access to land or food, access to support to come off drugs or alcohol, access to healthcare, healing support to recover from abuse (interpersonal and the state), access to livelihoods, immigration controls and so forth. Therefore organising around these

areas is necessary to support people from getting out and staying out of a state sanctioned cage.

Community organising to autonomously meet our needs

Creating a world without prisons is not just the work of the prison abolition movement. Its the work of everyone! There are thousands of us working for community needs in different ways, and together we can be allies in making the prison system redundant. As abolitionists we can make a commitment to meeting basic needs of our co

munity, beyond institutions based on power and control, such as the NHS, state schools and so forth.

Below is just a snapshot of the multitude of ways how organising together to autonomously meet our needs is an important part of dismantling the prison industrial complex.

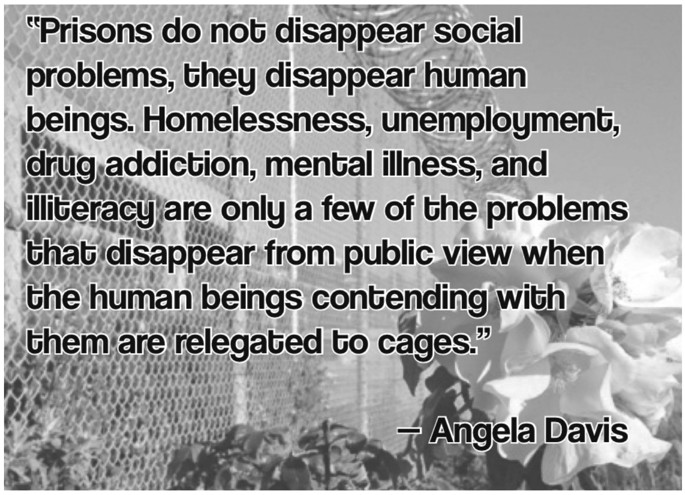
- Cultures of care, safety and accountability
- Ability to meet economic needs
- Acces to healthcare
- Acces to healthy food
- Supporting emotional health and healing
- Anti – oppressive cultures that nourish diversity
- Participation and expression
- Educational alternatives
- Acces to housing and healthy ecosystems
- Freedom om movement

Finally to achieve all of the above, we will need a strong literacy around what abolition means to us.



Popular Education

Popular education is a methodology first introduced by Brazilian educator and writer Paulo Freire, "a process which aims to empower people who feel marginalized socially and politically to take control of their own learning and to effect social change." Everyone is a student and everyone is a teacher.
In working for abolition, community education where people together can help each other understand the impact of the prison system



and oppression on their lives, as well as how to dismantle it, is essential.

By supporting more holistic political education we can start to see how we reproduce the the colonial, racist, capitalist, heterosexist, speciesist and patriarchal society we live in as well as how state violence produces interpersonal violence within communities.

The Empty Cages Collective

The Empty Cages Collective is a small group of people who have been imprisoned or engaged in prison-related struggle and prisoner support over a number of years. As individuals our lives have been dominated and harmed by the prison system for the last decade. We have diverse political opinions however we all identify as anarchists, sharing a desire to eradicate all forms of domination.

EMAIL: INFO@PRISONABOLITION.ORG
WEBSITE: WWW.PRISONABOLITION.ORG

WHERE IS THE DUTCH REBELLION?

One of the so-called "inciting" texts from Joke kaviaar

Last week African refugees massively stormed the Spanish enclave Melilla in Morocco, occupied territory in fact, just like the whole of the US has been snatched away by fortune seeking Europeans.

I remember the images of bleeding people climbing the barbed wire fences from the previous time. It is a bad sign that people keep trying it, over and over again and at the risk of their lives. But why not? Their lives were worthless anyway, just as the lives of all those people that try to reach the European continent in sinking sloops.

In the same week, on Saturday June 21, the death of a 41 year old Tunisian in a deportation prison in Vincennes, near Paris, led to protests of the imprisoned undocumented people. A solidarity demo followed, prisoners set fire to the center and many escaped.

Europe was ablaze, it seemed for a moment. That would be more than justified, because only last week the European parliament unanimously agreed on a plan to bar migrants coming from outside of our high erected walls. It is called: The Returns Directive. All it still needs is a formal approval. No longer the European nations pass each other the ball of the 'refugee problem'. No, 'we' join hands: 'they' are not coming in and 'they' will leave as soon as possible, or 'they' will be locked up as long as possible.

Viva Europe!

Resistance is required. But in The Netherlands of the Schiphol Fire all we do is hiss at the Proud of Orange tour of the Nationalists, led by Führer Verdonk. The tragedy of that is, that in the meantime Verdonks successor seems to be able to go ahead undisturbed.

This has got to stop! It is time for – as the French say – a considerable incentive for resistance. Because, how can it be that Albayraks neo-fascist changes of policy are so little being noticed? How can it be that the only thing Dutch politics care about is the fact that Dutch detention centers are being pimped up as much a possible by bragging architects and artists. How cozy it all is. So humane and friendly. And so we intimately polder [http://en.wikipedia.org/wiki/Polder_model] on, while in the meantime the incarcerated migrant does not understand what it means: polderen.

It all neatly fits in the European apartheid politics and we do that in our very own way, with healing words and soothing prayer. We all contribute to the dam that has to stop the flood of all those 'aliens'. Ecclesiastical organizations sweet talk people into not protesting both inside and outside the walls of the centers, and organize their own project for 'voluntary return'. It is all the will of God, you see. The government speaks of 'intensive guidance' and makes sure not to mention the word coercion, speaks of 'freedom restricting locations' and certainly not of prisons. The new policy devised by Albayrak pretends that prolonging the asylum procedure with a few days, will be to the benefit of 'the alien', while the true goal is to justify and to veil the restriction of appeals, because: "Experience shows that the longer aliens can postpone their departure, the more difficult expulsion becomes."

In the meantime the security forces of jailer Albayrak are taking "adequate" action against protesting prisoners in the Bijlmer prison. It must be very safe there now. Even her whining guards have nothing to fear. It must be okay when a government official uses the word 'adequate'. Albayrak learned that from Verdonk [Verdonk used the word "adequate" to describe the actions of guards during the Schiphol fire in which eleven imprisoned migrants died]. The next uprising in another prison in this countries capital city is impending already, but questions are not asked anywhere.

Will the Dutch rebellion be stimulated by precisely those people that already have no way to go, that can simply and unobserved be forced back into their cells by the states thugs? Or will finally the free Dutch people go out into the street because they realize that in a country of increasing repression they themselves might be next? Identity control. Pre-emptive body searches. Raids. Or will the people only rebel when 'orange loses' [refers to the color of the Dutch soccer team]?

Where is the Dutch rebellion? Who is coming along to storm and empty the offices of the IND, to pour gasoline over the archives and computers in order to obliterate them by fire? Who will be helping to make the modern Gestapo stop filing the undesirables. Who is coming along to break down the walls of deportation camps and prisons, with demolition hammers and bulldozers? Who is coming along to distribute wire cutters that can be used to liberate people from fences and barbed wire?

Where is the Dutch rebellion? It's about time!

Joke Kaviaar, Juni 25, 2008 (translation January 27, 2013)





JUNE 11TH

International day of solidarity with Marie Mason, Eric McDavid & all longterm anarchist prisoners

Though it may not seem like it from the depths of winter, June 11th is quickly approaching. As a revitalization of the day of support for eco-prisoners, the International Day of Solidarity with Marie Mason, EricMcDavid and Long-term Anarchist Prisoners has seen a huge outpouring of support and love for both Marie and Eric from all corners the globe over the past 3 years.

Significantly, in addition to the well-spring of both material and immaterial support, we've seen the proliferation of solidarity actions in many diverse contexts spreading the spirit and contributions to our struggles of those the state has attempted to disappear. Coordinated international solidarity has begun to flourish, with information about long-term anarchist and environmental prisoners crossing many geographic and linguistic barriers.

These efforts have had very tangible effects in the lives of Marie and Eric (and many others). Fundraisers have helped them remain true to their vegan principles, loved ones have been able to visit regularly even across vast distances, new generations of radical folks all over the world have reached out to them in solidarity. In short, June 11th has been greatly successful in helping to keep Marie, Eric and many other long-term anarchist and environmental prisoners in our hearts and minds, and to keep them alive in our struggles.

Our struggles and movements are often mired by a lack of memory, a lack of understanding and connecting with the past as a way to inform our actions in the present. This is both a product of the techno-alienation of our age as well as a consequence of tactical repression by state forces. The state, for the time being, has the ability to kidnap our comrades and bury them alive, to force them to languish in cold steel and concrete for decades on end. They're ripped from our communities, from our lives. And in their place exists a painful void.

The state, for its part, is banking on the veracity of the old adage "time heals all wounds"; it is hoping that this void will shrink and that we will "forget". If held in captivity long enough, so thinks the state, the actions of our courageous comrades will fade into the oblivion of history and we on the outside will be left without their constructive and loving presence in our struggles. We must fight against this repressive tendency; we must never forget.

Over the past few years we have seen a sharp increase in ecological defence and animal liberation actions all over the world. In this ever-increasing resistance it is paramount that we recognize the actions and struggles of the past, of the comrades who we must now unfortunately call "long-term anarchist prisoners." The continuation of their fights - their active remembering - must be kept alive.

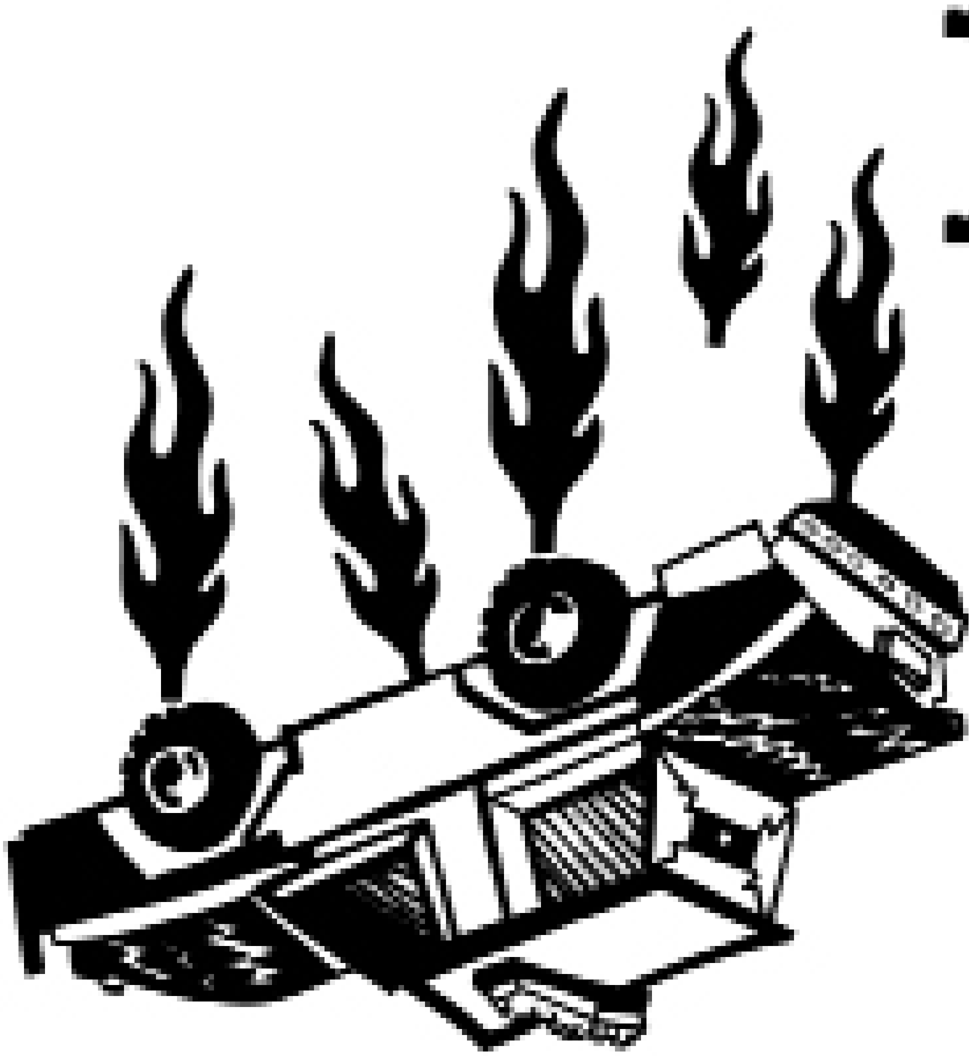
As the June 11th organizing crew, we've often used the term "active remembering" to describe a process that feels crucial to us in doing long- term prisoner support. That is, we've come to see the necessity of not simply passively holding onto a set of names to "honor and remember," but to work towards a mode of support that ties our relationships with long- term anarchist and environmental prisoners into action in our/their ongoing struggles.

Marie and Eric, being the focus of our June 11th organizing efforts, are both dedicated vegans imprisoned for acting in direct opposition to the destruction of the earth. In an effort to "actively remember" them and to engage with them in the present by connecting them to a continuance of their fight, we're encouraging people to tie their June 11th events into actively ongoing eco and animal liberation struggles.

This call is not proscriptive in any way; read what you want in these words and put them into action as you and your crew see fit. But remember, what we're calling for is not a ritualistic expression of solidarity, a once a year party in which we, for only an instant, call to mind those captured by the State. Rather, ours is a call to live the history of our imprisoned comrades, to take their names, their actions, and their struggles and to turn them back on the world that locks them up. Ours is a call to action.

In solidarity with Marie and Eric; with all long-term anarchist prisoners; in defence of the earth; until all cages are empty!

EVERYTHING IS

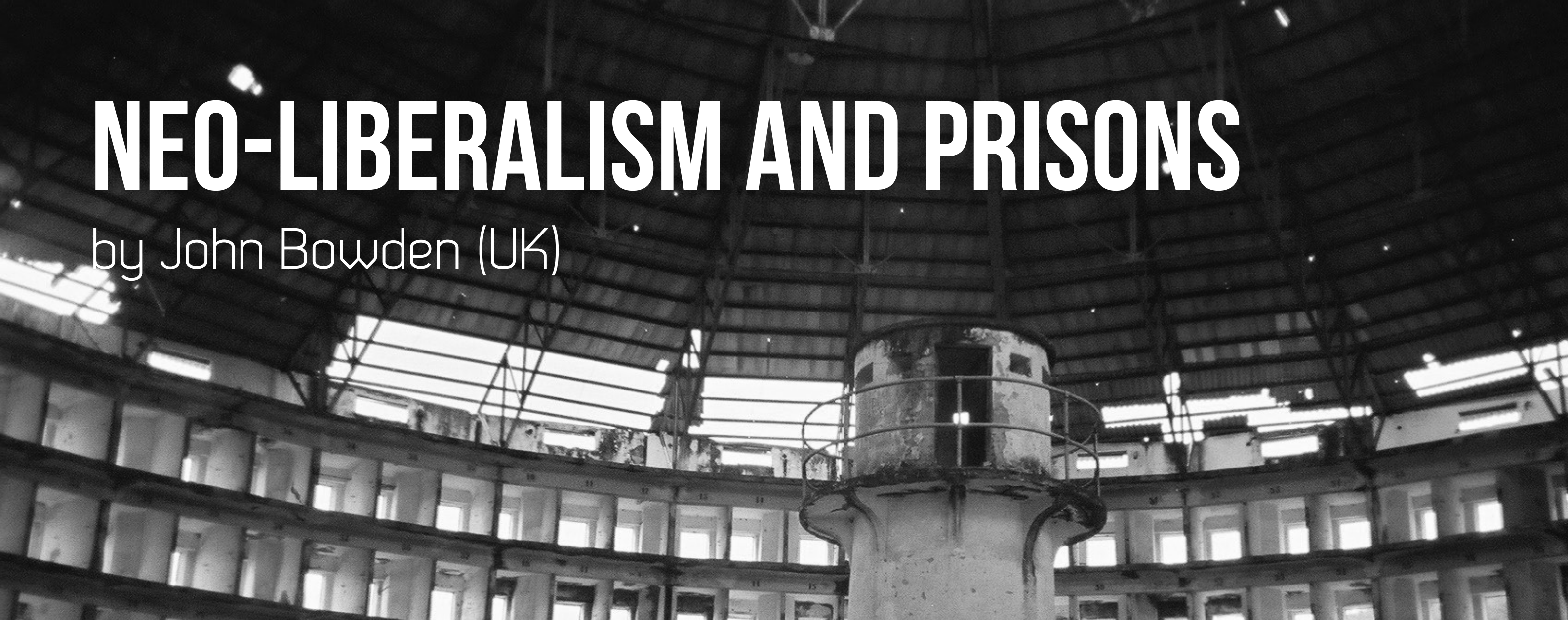


AWESOME!

FTP
JUNE11.ORG

NEO-LIBERALISM AND PRISONS

by John Bowden (UK)



Neo-liberalism, an ideology and concept usually associated with a particularly ruthless brand of free-market economics, has now reached into the very core services of the state and institutions that were once considered strictly off limits to financial speculators and entrepreneurs: the NHS, the prison system and the criminal justice system. Neo-liberalism doesn't just involve a massive shift of economic power and wealth to an already extremely powerful and wealthy social group, but also a fundamental shift in the philosophy and policy of organisations like the welfare and criminal justice systems, both of whose 'clients' are now increasingly lumped together as an undifferentiated mass of the 'undeserving poor' or an always potentially criminal 'underclass' requiring an equal degree of punitive supervision, surveillance and 'management'. For the poor the welfare state is becoming increasingly like a carceral state.

The change of philosophy and policy as far as the criminal justice system is concerned is especially reflected in the treatment of those subject to judicial supervision orders and conditions of parole, and the changing role of probation officers and criminal justice social workers from a 'client centered' and rehabilitative approach to one far more focused on strict supervision and 'public protection'.

Occupations that were once guided to a certain extent by the rehabilitative ideal have now become little more than an extension of the police and prison system and abandoning any vision of positively reforming and socially reintegrating the 'offender' now instead prioritize punishment, social isolation and stringent supervision.This replacement of the rehabilitation model with a more managerialist one enforcing ever more 'robust' and invasive nconditions of parole and supervision renders it's subjects increasingly less as prisoners being returned to freedom and more ones waiting to be returned to prison for technical breaches of licence conditions. As with all things neo-liberal the increased focus on the strict supervision and surveillance of ex-prisoners and 'offenders' draws it's inspiration from the U.S. and it's parole officer system with a total emphasis on the straight-forward policing of parolees. It's also a form of supervision increasingly extended into the lives of the poor generally, especially those dependent on welfare and state benefit, the social group from which prisoners are disproportionately drawn. In an age of economic deregulation the marginality and inequality of the poor has increased to such an extent that they are now almost demonised and subjected to the same penal-like supervision as ex-convicts.

Tory politicians and the media now stigmatise with a zest benefit claimants as 'scroungers', 'shirkers' and potential criminals, and this stigmatisation and marginalisation is applied most viciously to poor single mothers who are now typecast not as poor but as deviant and a problem group who should be socially excluded and shamed, just like ex-prisoners. The steady increase of the female prisoner population is undoubtedly a symptom of this criminalisation of poor claimant-dependant women and their increasing relegation to the margins of society.

Again, this virtual criminalisation of benefit claimants who 'want something for nothing' draws it's inspiration from the U.S. where the transformation from welfare to 'workfare' (forcing the unemployed to 'earn' their benefits by participating in cheap labour programmes) and the increasing change from welfare state to penal state in it's treatment of the poor took place over twenty years ago.

Within the prison system itself, apart from its growing privatisation, the neo-liberal approach has jettisoned completely any pretence of rehabilitation and replaced it instead with the bureaucratic, managerialist model of box-ticking, exemplified by offence-related courses managed by prison-hired psychologists and which statistically have no appreciable effect on re-offending rates. As far as most prisoners



are concerned offence-related courses represent little more than obedience tests and just a necessary prerequisite for parole or transfer to lower-security institutions. 'Telling them what they want to hear' is a strategy accepted and agreed on by both prisoners and those administering the courses. There is of course a huge social and existential divide between the prisoners who attend these courses and those managing them, usually middle class psychologists and trainee psychologists who have little or no concept of the social conditions and circumstances that shaped the 'offending behaviour' of most prisoners, and so they apply a crude form of moral behaviourism to prisoners criminal and anti-social behaviour (apart from that of financial capitalists of course) that has nothing to do with social deprivation and extreme disadvantage, and everything to do with defective moral choice-making, rather like that of poor single mothers 'scrounging off the state'.

The prison-industrial complex, the finished product of neo-liberalism in the field or market of criminal justice, is not just reducible to prison privatisation, it also shapes and influences a set of institutions, practises and ideologies based on fear, punishment and control, as exemplified by the American experience.

In the U.S. there are over 2.3 million people in prison, and more than twice as many people under direct state supervision, and virtually all are from a well-defined social group: the poorest and most dependent

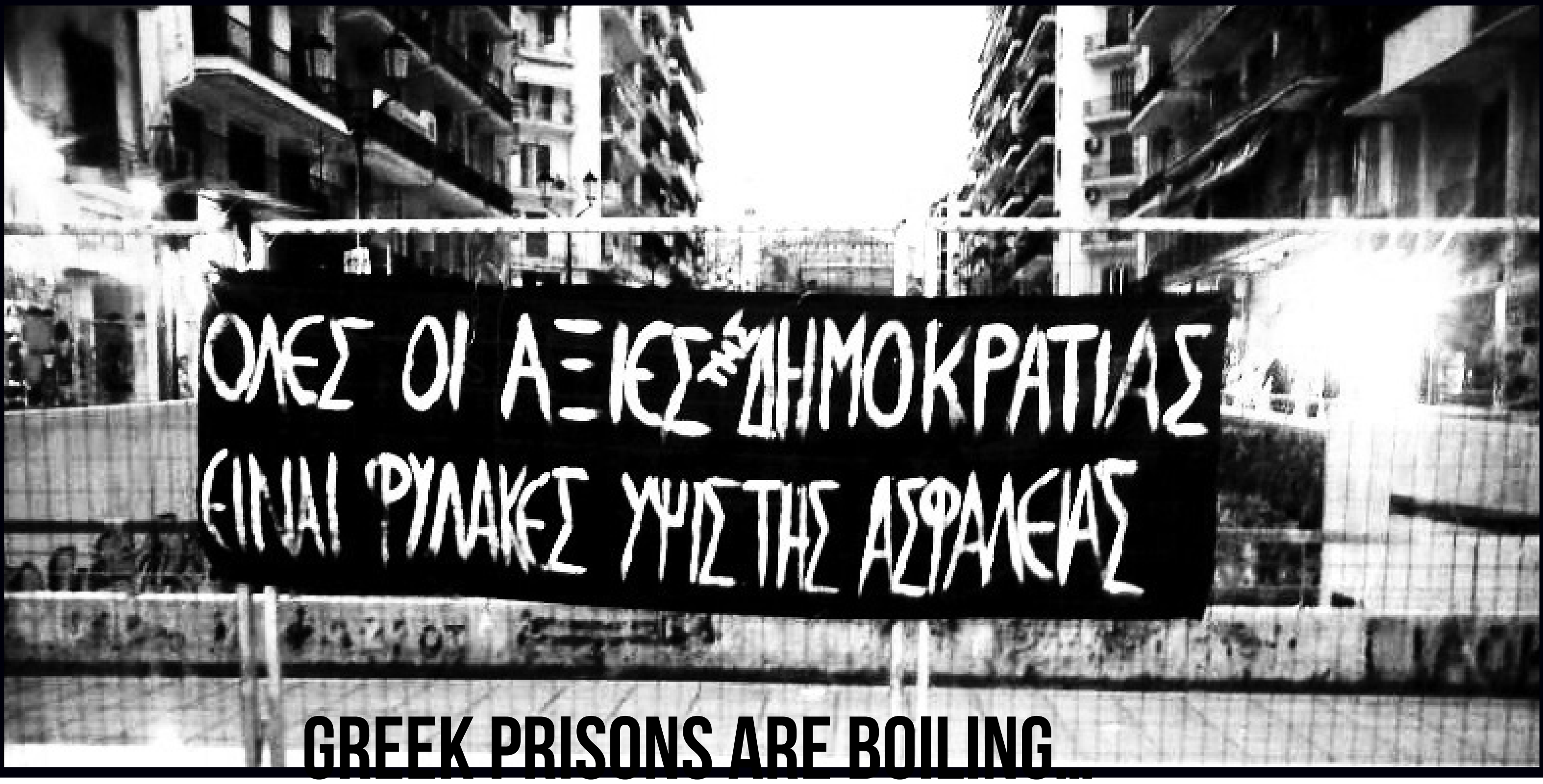


on social welfare and assistance. This mass criminalisation of the poor is beginning to find expression here in the U.K. With a popularised contempt of welfare recipients and the urban 'underclass', and a growing consensus that penal policy should replace welfare policy as a means of dealing with them. Through a slavish imitation of the U.S. criminal justice system Britain now has the highest imprisonment rate, the most overcrowded prisons, the severest sentencing practises, and is one of the worst abusers of prisoners human rights in Europe.

As the social democratic model that characterised Britain since 1945 continues to fracture and break in the face of unrelenting U.S. style neo-liberalism the welfare state will be replaced by the penal state and the treatment of the poor will resemble a sort of punitive containment supervised by parole officers in everything but name.

John Bowden 6729
HMP Shotts
October 2013





GREEK PRISONS ARE BOILING...

Banner reads: "All values of democracy are maximum security prisons"

On March 24th, 2014, prisoners across Greece announced mobilizations to protest ever-stricter detention conditions, demanding that the government's draft law for maximum security prisons be withdrawn. According to this new bill, "dangerous" inmates sent to the type C units will not be granted prison furloughs and will have substantially restricted visitation rights.

On March 25th, amid rising tension in penitentiaries, Albania-born convict Ilia Kareli stabbed a prison guard to death with an improvised knife in Malandrino prison. Even though Kareli was imprisoned for a total of 16 years, he was recently denied furlough. The dead jailer, whom the mass media portrayed as almost a saint, was an infamous sadistic torturer who used to whip inmates with electric cables.



On March 27th, prisoner Ilia Kareli was transferred to solitary confinement in Nigrita prison (near the city of Serres, northern Greece), where he was later found dead due to multiple internal injuries and severe fractures caused by repeated beatings of killers in uniform. In other words, after taking the miserable life of a guard, he was tortured to death by the prison system.

In response to the murder of Ilia Kareli, as well as to this monstrous bill that Power is prepared to implement against prisoners in Greece, inmates in several prisons have held massive protests, in some cases with abstention from prison meals and/or refusal to be locked up in cells.

On Sunday afternoon, March 30th, a gathering was held outside the Nigrita prison, wherein Kareli was found dead. The action lasted more than an hour and was attended by 100 comrades from the cities of Thessaloniki, Serres and Kavala. The response of inmates was lively, as both sides exchanged shouts against the torturers-killers of the prison administration as well as slogans against cops, and in solidarity with the ongoing struggle of prisoners.

During the gathering, the administration tried everything in their power to hinder the communication between prisoners and people in solidarity. The institutional alarms were launched and announcements were continuously transmitted through loudspeakers so that the chants would not reach inside. However prisoners were not discouraged by the jailers' effort; particularly in the C2 wing, surveillance cameras and glass windows, etc. were smashed by inmates.

Solidarity among people who revolt inside and outside the walls



THE TINLEY PARK 5

The Tinley Park 5 are 5 American antifascist activists that are locked up in prison varied from 3 to 6 years. (as we speak 2 of them got released)

In May 2012, the Tinley Park Five were arrested in regards to an altercation between white supremacists and antifascists in the Chicago suburb of Tinley Park that left ten injured fascists, three of which needed hospitalization. Two white supremacists were also arrested, one for possession of child pornography and another for possessing a firearm as a felon. Despite this and the fact that the meeting was organized by violent white supremacist organizations including the National Socialist Movement, Council of Conservative Citizens, and Ku Klux Klan, the State showed their cozy relationship with white supremacy by refusing the accused antifascist activist bail or a plea deal comparable to any other criminal defendant in Cook County.

In January 2013 the Tinley Park Five accepted a non-cooperating plea deal. Currently the five antifascists are serving sentences ranging from three to six years in the Illinois Department of Corrections.

Accepting a non cooperating plea deal means that you plea guilty for your acts but you will not cooperate with the state on snitching on your comrades for example. Which the state obviously always will try to get out of occasions like this.

Alex Stuck and John Tucker both got sentenced 3,5 year in prison beacuse of their young age.

Codyy Lee Sutherlin and Dylan Sutherlin both are sentenced 5 years in prison and Jason Sutherlin spends 6 years in prison.

Alex Stuck got released from prison last November. Several ABC and support groups are helping him out to get his life back on tracks. Prisoner support is an ongoing support also when people are out of jail.

John Tucker got released on the 20th of februari, here is a statement.

"These past 20 months have been an ordeal to say the least. From court drama to safety issues to just the woes of incarceration itself, this has been a trying process. Yet, even within the darkness of a cell, cut off from the world, some light could still be seen. Your letters, donation,s and noisy solidarity were things of beauty to eyes forced to view the despair of a broken system day after day and eyes that could not help but watch as any glimmer of hope faded from so many youths as they were dehumanized by the tortuous conditions in which they were forced to dwell. Your zines brought much needed and often obscured information into a citadel of ignorance and fear, your books lifted the weight of monotonous oppression, and your donations aided in the welfare of so many with nothing but the state to care for them. A parcel of food here or some cosmetics there so often mean the difference between another night spent hungry or unclean and a good night's rest, and never doubt the weight of one's spirit in a time of need. Sadness, loneliness, and a lack of basic human needs often crush that vital spark necessary for a meaningful, productive, life and sadly press those



"corrected" into a self-defeating cycle of unchecked violence or harsh drug use.

For so much I am thankful for the supporters, but of greatest importance was the solidarity. Your constant stream of letters and cards not only kept myself sane, but also gave tangible, physical proof of solidarity which revealed the tremendous weight of the conviction of people from the real world who likewise are willing to make a stand against the far too often accepted evils of the world, to an incarcerated populace who had often not heard of such people before. The attention brought by the constant stream of mail peaked curiosity and drove many to question what was going on. This in turn lead to discussions, which in turn lead to some longer discussions that I hope have made a difference in at least a few lives over the course of my stint of incarceration.

Now that I am free I am no less thankful for everything I have received from our amazing support network, which is in itself a testament to the will of a people willing to sacrifice to make a change. A support network populated by good hearted, noble people who have often suffered first hand under the weight of unchecked and unopposed malice. Thank you once a gain for everything you have done and continue to do; you are indeed an amazing people.

In Solidarity,
John Tucker"

For more info on the Tinley Park:
WWW.TINLEYPARKFIVE.WORDPRESS.COM





WHAT ABOUT PRISON STRUGGLE IN THE NETHERLANDS ?

People often say that prison is a hotel. But have you ever been to a hotel where they close the door behind you and where they tell you when you can leave? I don't think such a hotel would attract a lot of guests.

Prisons however, they seem to never be without 'guests'. And those guests are confronted with more and more measures and laws to make their involuntary stay even more miserable.

In the Netherlands, the past years, the ministry of 'security and justice' has implemented the master plan 'modernisering gevangeniswezen' (modernization of the prison system). To begin with I will, in short, give an overview of the most striking elements of this. This implementation is not yet complete, but it's well on the way, and as far as I know without a lot of protest from the inside, let alone from the outside.

One of the plans is to close down old prisons. They cost too much. At the same time more people are being forced to share cells, and a large new prison will be built in Zaandam. One detention center for so called 'illegals' is turned into an ordinary prison: Alphen aan den Rijn. It's a large one as well.

A plan already implemented is the system of degradation and promotion. There are now two regimes: the basic regime and the plus regime, for bad or yet to determined behaviour and for good behaviour. Being in either one of them offers you more or less 'freedom' inside, more or less time 'behind the door'. The key element here is: behaviour. This system offers the prison authorities tremendous possibilities to coerce prisoners into cooperation with anything. Taking part in a reintegration or resocialisation program is one of them: do your homework, or else! But also things like: cleaning your cell, being polite to guards, socialising with other inmates, joining the group, having a regular day & night rhythm. The prison no longer only controls where you are and when, but also your personality. Otherwise: you stay in basic regime or are degraded to it. And basic means a lot of cell time and a lot of boredom, lethargy or aggression.

In a previous Dutch article I have called this system the Skinner-box prison. Psychologist Skinner put a mouse in a box with a lever. The mouse could gain either food or electric shocks in order to adjust its behaviour. The experiment was to see if it could learn or unlearn behaviour. In layman's terms: this is ordinary blackmail. Prisoners are now faced with labels of green, orange and red behaviour which could, as always, also lead to solitary confinement, for example for refusing a urine test, refusing to be put in a double person cell, or simply getting angry and telling a guard to fuck off if he tells you that you should socialise.

Evidently, one could expect blackmail in a prison. Simply because punishment is blackmail. But the new element is the extreme registration and control of who you are, and the conti**nuous attempt to influence that. Brainwashing is another term that springs to mind.**

Last part still to be implemented has to do with work. This proposed change comes with a more notable change, the abolition of so called 'detentiefasering' (detention phasing) in which prisoners gradually come into a more open regime and can get permission to leave in order to prepare for their 'return to society'. This is replaced by releasing prisoners with an ankle strap for electronic detention. The plan for electronic detention is a main issue due to the fact that many people consider this easy time. Therefore, almost nobody noticed the suggested change about work.

Currently, if you have been convicted, you are obliged to work. Those who are still in remand are not, they are allowed to work. Our law and order secretary of state Fred Teeven speaks in terms of responsibility as he turns this around and makes work a privilege, which you can get by your good, or 'green', behaviour. In addition, if you do not wish to work for the lousy 76 cents per

hour because you think it is forced labour, slavery, from which a large variety of companies profit, you can probably just forget about that promotion ánd cannot receive more than about 10 euros a week from the outside! That is your own money they will be keeping away from you. 10 bucks barely pay for a phone card and some stamps or a pack of cigarettes, and if you have ever tasted prison food, you also know that it is so bad, that you need some additions to make sure you get your vitamins. Well, forget about that.

Great hotel, huh? O yeah, you can rent a TV. Great! 3 euros per week. And speaking of money....

Last but not least, here's another plan of mr. law and order Teeven: cell rent (not their term, but mine). If both chambers of parliament agree, prisoners will have to pay 16 euro per day for their stay in this hotel you can never leave. All the way up to sentences of two years. You're in longer? You're 'lucky', you don't have to pay anymore.

Consider the fact that prison labour does not pay this bill and that on the outside you have no income and that you're likely to have no more home to return to when you get out. Opponents of this idea argue that this idea does not help rehabilitation and is asking for more crime in order to pay the prison bill. But hey, no problem, Teeven says: you can take 20 years to pay off and be in debt all that time. Great...

So, this is it in a nut shell. There is a lot more to be said, but what it comes down to is the need for resistance. What's new? There has always been the need for resisting the prison system, both from the outside ánd from the inside. Because of violence by guards and special prison riot police teams (IBT, LBB). Because of the torture by solitary confinement in bare isolation cells. Because prison helps no one, neither the victims (if there are any!) nor the convicted. Because the system is not fair, it locks up mostly poor people, mostly people of colour, mostly people with a psychological problem, a drugs problem, or a history of abuse, rape or molest. Because the system is run and profited by criminals who do not care about human rights, only about making money, about being in power, in control.

Some years ago, I spent six weeks in Nieuwersluis prison. I talked to several women about the fact that the system is not just at all. Well, they said, you are an activist, you should not be here. I replied: look at you and your story, do you deserve this, instead of help? The answer I got: yeah, you're right, but that girl over there, she deserves it!

Even inside, prisoners rather point at each other than at the system, the guards. They will walk away if someone gets into a conflict with a guard. Prisoners want to be model prisoners. The fear of punishment inside is huge. Acceptance of the system has been hammered in by years of repression. Nevertheless, I never stop wondering how it is possible that people who on the outside do not hesitate to break the law by shoplifting, selling drugs or whatever other small survival act or the need for a fix, turn into meek sheep on the inside. And just to be able to make time pass quickly, they will accept anything.

Teeven understands well: the mouse indeed can be taught to pull the lever to get some cheese. It can be taught to not pull the other one that turns on the electricity beneath its feet. If you can teach it to a mouse, you can teach it to a human being, reducing that person to a numb creature that asks no questions, defies no authorities. Teeven speaks of responsibility, but this has nothing to do with responsibility. It has everything to do with drilling people into drones that, once released, can be put to good use for the capitalist economy. If Teeven gets his way...

I propose that we will not let Teeven get his way. Nor any other representative of the neoliberal penal state. As far as I am concerned, speaking for myself, on the inside I will refuse work, be it obligatory by punishment or by blackmail.. I will refuse to cooperate and not be turned into one of their 'green' behaviour slaves. I will refuse to sit on 10m2 with someone else most of the day, just because I really like my privacy. I will talk to other women inside, telling them about the injustice of the system, that it is not self-evident that punishment is a good thing, a normal thing to do, something we have been made to believe is wholesome, right and fair. I will try and raise awareness and voices, I will resist.

From the outside, we have to support people on the inside. We have to find a way of knowing what goes on in there. You don't hear about it very much, but every now and then we hear about an uprising, about prisoners sit-in actions, and about the way they are being ended. And we now have learned about the changes for the worse, implemented and yet to come. So what can we do? How do we support? How can we attack the prison system and its suppliers, its profiteers? How can we stop the building of a new prison?

With a small group of people, we have discussed this. It is a topic that seems not to attract a lot of attention, not even in the (anarchist) movement. Can we change this? Can we join hands against the walls, bars and doors? Or will we simply accept that the state has a monopoly on creating laws that penalize more and more acts that previously were not punishable? Laws that punish homeless, addicts, immigrants, rather than bankers, multinationals, politicians. Laws that are not ours, but are ours to break.

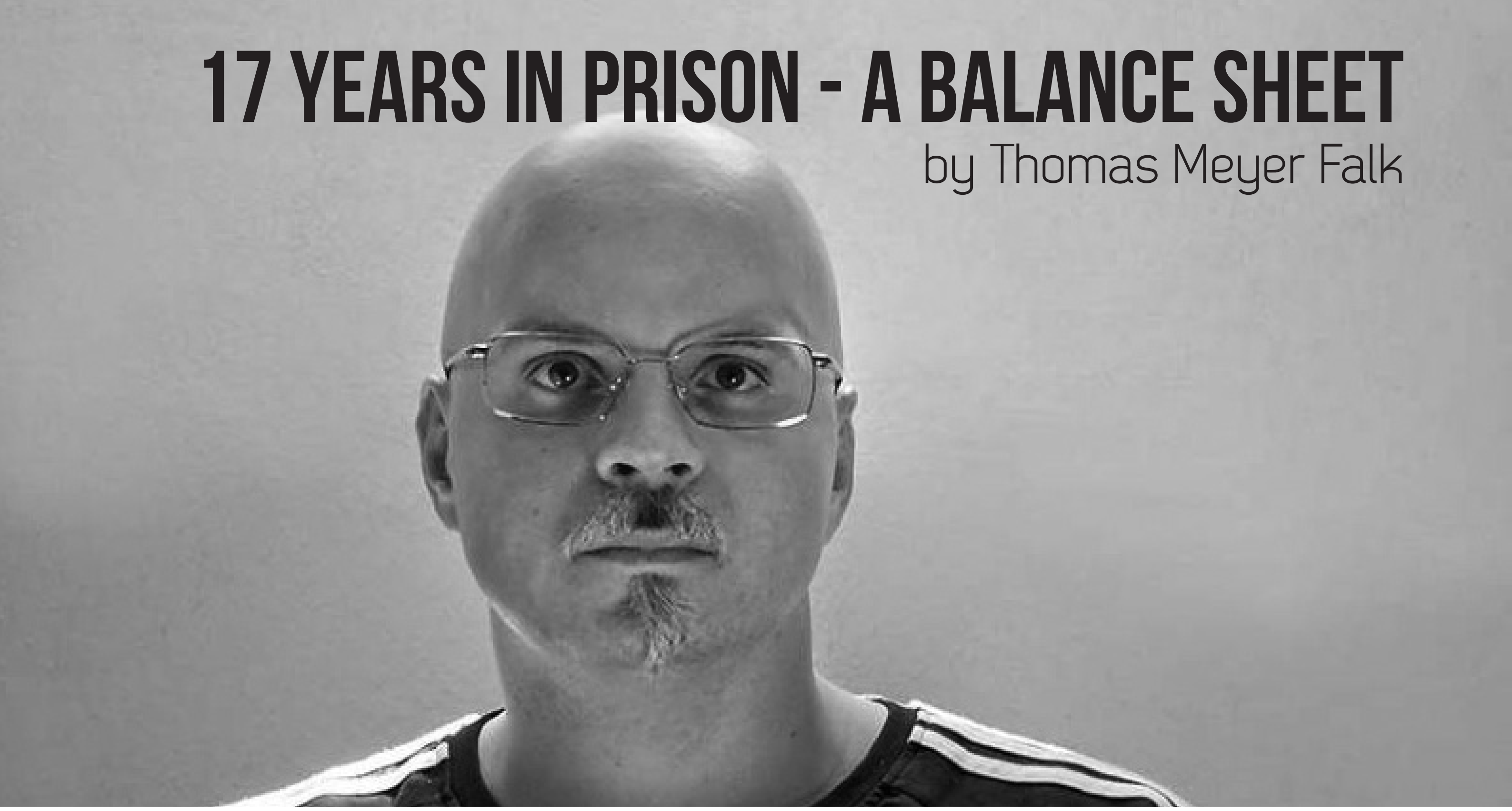
If you are interested in building resistance against the prison system in the Netherlands, get in touch.

Info@13-september.nl subject 'prison struggle'. Let's see what we can do!



17 YEARS IN PRISON - A BALANCE SHEET

by Thomas Meyer Falk



After being imprisoned for almost 17 years nonstop, from the 8th of July 2013 onward I will be held in preventative detention (Sicherungsverwahrung, a form of "security detention" in Germany for convicts who have served full terms, but are still considered to be a risk to "public safety" and therefore detained past the end of their sentence). So I want to use this final period of my prison sentence to write a balance sheet of sorts.

Solitary confinement phase

Though it is still used today, particularly in the German justice system, the notion of continuous solitary confinement (incommunicado detention) was more common in the 70s and 80s. For example Günther Finneisen was in complete isolation in the prison JVA Celle for 15 years straight. Peter Wegener's detention passed its 18th anniversary in May of 2013, all of which was spent in an isolation wing.

My own imprisonment began with solitary confinement in Stuttgart-Stammheim, then in 1998 for a few months in Straubing (Bavaria). After I defended myself effectively in court against the shift to Straubing, I was held in the prison JVA Bruchsal (Baden-Württemberg) until May 2007. Since May 2007 I have remained in "normal detention" (Normalvollzug), which means that I can meet other prisoners in the yard and visit other prisoners in their cells, and they can visit me in mine.

So what is this solitary confinement? Those held in isolation must spend time alone and cannot meet with other prisoners. Even the guards can only be seen when they bring you to the prison yard or to the shower cell, or hand you meals through the small hatch in the cell door. Depending on the local conditions, there is neither a radio nor a TV for either distraction or some sort of information. Visits from friends and relatives are severely restricted: you can see them behind bulletproof glass (just like in US movies), and guards are always present and listen to every word being said. Incoming and outgoing letters are read and sometimes copied by the prison administration, in order to be filed. The address of the recipient and sender are noted in lists.

Before and after visits, prisoners get completely searched, including being stripped naked (even though the prisoner cannot have, and is not allowed, any physical contact with visitors). This also happens before and after being let out into the tiny yard which is topped with barbed wire.

Those imprisoned in such isolation are no longer human beings, but potential sources of danger. More like a piece of meat that gets transported here and there under complete surveillance and control.

The isolation cells are no luxury suites either: everything is sterile, screwed on tightly and mostly made out of metal. Having private clothing is forbidden, of course, and other personal belongings (like pens, paper, photographs) are reduced to an absolute minimum.

This is how you live not only for days and weeks, but for years or whole decades. The aforementioned case of Günther F. was described as "scandalous" by a professor (Dr. Feest) in his commentary about the prison act.

The so-called deprivation—the prohibition of any stimuli, and of course, preventing contact with other people—has unavoidable physical and psychological impairing effects.

Some prisoners held in solitary confinement have had total psychological breakdowns, and there are suicide attempts, simply because they cannot stand the loneliness, the complete absence of anyone else. These people can only bare these conditions with psychotropic drugs. Others are more resilient, more resistant to the psychological burden, but do not remain unaffected by these harmful effects.

Despite the fact that I have been in "normal detention" for six years now—which means that the cell is open for two and a half hours every weekday and five and half every weekend, so that I can meet other prisoners—I still prefer to limit my interactions to one or two

prisoners at a time in specific circumstances, since situations with more people around me present too many stimuli for me to handle. Those who must live alone too much for so long, learn to accommodate themselves to such circumstances, in such a way that certain mechanisms also assume an independent reality.

Thus, a reduced capacity to absorb what someone is saying, or the ability to concentrate on face-to-face conversations only, are part of those problems.

As a rule, we can only read or hear about people who are held in solitary confinement when they are able to actively inform others about themselves (via letters, since there are no other possibilities). The sad thing is that there are so many people in isolation, who are unheard and unseen simply because they do not have the ability or the will to spread information about their own situation and draw attention to their lot.

Abu Ghraib, the US Army's torture facility (near Baghdad), which is largely forgotten today, became a public scandal because of photographs. In the age of the Internet, images are becoming more and more effective—and of places where no pictures exist, there is little to no reporting. This is the security that the justice authorities have, that their acts will not appear in the newspaper, will not ever go public.

Execution of sentence

At first glance, it might appear progressive if prisoners and people in Sicherungsverwahrung are permitted to buy flat screens and the PlayStation 2. However, for both of these they had to struggle in the courts. Additionally it might not be helpful after their imprisonment to have reached the championship level in various PlayStation games, while at the same time never having seen a computer, nor being able to use one in a proficient way. Because computers (not to mention internet access) are forbidden inside prisons; it follows that after release none of the prisoners can use a computer in a proper way.

Other than that there is little uplifting to report, apart from these technical innovations. In fact the security screw has been tightened more and more over the years. Year in and year out there are new restrictions: first all glass bottles are forbidden, then adhesive tape, wet glue, broomsticks, and so on. Also the ability to move within one prison building has considerably shrunk in many places.

Whereas a few years ago inmates could visit one another in the entire prison building in Bruchsal, Mannheim and other facilities, today they are normally only permitted to stay in their own section, and will be savagely punished if they attempt to visit somebody in another prison wing.

Wherever you look: cameras! So here is a similarity to living conditions in freedom: not a single step outside of the cell that wouldn't be observed and controlled.

Groups of "Russian-Germans"/repatriates from CIS states (former Soviet Republics) are under particular "control" inside the prisons. Even when it seems that there is little solidarity between and among the prisoners, those with relations to the former Soviet states show solidarity amongst themselves, partly separate themselves from others, do not co-operate with institutions, and give aid to each other (for example with tobacco and coffee). This course of action and the formation of a "subculture" create such a thorn in the side of judiciary, that it tries to break the solidarity of the groups through strict measures of security, surveillance and control. Even for those who do not join this "subculture" but are, according to their birth certificate, born in one of the former CIS states, security measures are imposed automatically and they are then called on to demonstrate, above all to the correctional establishment, that they have distanced themselves from those prisoners who associate themselves with it.

Over the years quite a few told me that during their childhood in the Soviet Union they were described as "fucking Nazi Germans," only to be called "fucking Russians" and treated as such in the prisons after their emigration to Germany.

Within this balance sheet, one of the experiences that stand out as the most depressing is a death in prison. Now and again I have reported about the death of prisoners. In particular, Willi should be mentioned here. He was an HIV-positive fellow prisoner, whom the judiciary left to die in prison—despite all of his desperate attempts to spend his foreseeably short lifespan in freedom until his death.

His death might have been symptomatic for the development of the (German) penal procedure: relentless hardness, to the end.



Reviewers

A balance would be incomplete without mentioning the role and power of the (psychiatric) reviewers.

Generally speaking, whoever wants to be released "on probation" before finishing their sentence will be examined, often through psychologists of the institution, but in many cases also through external reviewers.

For a court order in which release is decided, it is usually the reviewer which must state whether or not, "with regard to the convict, danger of his/her hazardousness, which became apparent through the committed crime, no longer persists" (see section 454 paragraph 2 of the penal procedure code).

In practice then these experts are deciding about freedom or (continued) imprisonment, since if the reviewer's opinion is positive, then

concerned persons will be released and otherwise they will be kept under lock and key.

In May 2013 the political magazine "Frontal 21" of the second channel of the state broadcaster ZDF reported about checkups in the care sector. The healthcare and nursing insurance providers order the MDK (medical service of the health insurance funds) to examine people who are in need of care in order to find out if a level of long-term care (1, 2 or 3) will be granted and, if yes, which one. In tens of thousands of cases the assessments are wrong (the ZDF documented the work of an independent advisor, and she alone debunked several thousands of assessments as false). People who are in visible need of care will be denied services, despite the fact that in the majority of cases the necessity of care is obvious.

So (and this is the point of this little digression), if there is already such a high level of assessments which are simply wrong in a sector that is primarily there for making judgments concerning physical defects and limitations, why should it work better in the area of (forensic) psychiatry? In a sector where the criteria are even blurrier and even more dependent of the expert's worldview!

Particularly since the psychiatric reviewers make the final decision about release from prison, they don't tend towards any overwhelming optimism in their assessments; no one wants to appear at the next day in Bild-Zeitung (most popular yellow Press in Germany) under the headline: "THIS reviewer set the LUNATIC free!" if the assessment should turn out wrong.

Unlike the situation of care recipients there is neither a competent lobby nor independent authorities for the imprisoned that might reexamine the reports. In practice the courts take the reports of reviewers word for word, and issue their decisions without any further critical investigation (however, there are cases where the exact opposite occurs, such as a current one in the JVA Bruchsal, where a totally positive report for the inmate X. was rewritten by the judge in charge of the case until it was actually possible that this prisoner, convicted of a narcotic offense, be denied release from prison). So it is strung together from one bad report to the next, particularly for prisoners with long sentences.

In my particular case, precisely due to the imminent Sicherungsverwahrung (and in all such cases), for me to be released from prison a reviewer would have to conclude that a possibility of reoffending is practically excluded; an assessment which—even for people who have never had problems with the penal law before—is hard to come to, since it tries to predict that I will not do something. Thus the courts



expect the reviewers to make a prediction that will reach into the coming years.

But how can a psychiatrist, genuinely and seriously, be able to predict what someone will be doing or not doing in a month, in a year, or in two years?

This is one of the reasons I decided to not speak to psychologists or psychiatrists.

Already in the 60s there were studies which gave proof of how the "dangerousness" of prisoners is grossly overrated—for whatever reasons each time. There is a dissertation by Dr. Michael Alex from 2010 ("Ex post facto preventative detention: a constitutional and criminal-political debacle") in which he proved that, out of 77 ex-prisoners classified as extremely "dangerous" and linked to the highest probability of reoffending, 50 have never had troubles with the law again. Out of the 27 who committed offenses again, 10 have been sentenced to fines, and 5 have received suspended sentences. Only 12 of the ex-prisoners received non-suspended penalties, usually for theft, fraud or narcotic offenses. In three cases the measure of preventative detention was imposed. Consequently, in merely three out of 77 cases did the predicted "extreme danger" become real: less than 4% of the cases, despite the fact that all of the 77 ex-prisoners were previously classified as extremely dangerous by the courts and experts, and were supposed to receive Sicherungsverwahrung.

Certainly this reviewer-problematic is not about to change anytime soon; thus the perspective from the captives' point of view is more than pessimistic.

Preventative detention (after completion of sentence)

For me it was essentially relieving to know that I was sentenced to Sicherungsverwahrung already. In this way the judiciary was not able to put pressure on me, at any point, by threatening to endorse the order for preventative detention, or to suddenly apply for it against me (which is legally still possible).

Today it is mostly not known (anymore) that it was mainly representatives from communist and social democratic parties who, during the Weimar Republic, attempted to hinder the introduction of Sicherungsverwahrung. Already in 1928 none other than Kurt Tucholsky—whose sentence "Soldiers are murderers" became the battle cry for millions—positioned himself clearly against this type of preventative detention ("Down with the Sicherungsverwahrung" in: Die Weltbühne 1928, pp.838-840). It was the Nazis who introduced the preventative detention on November 24, 1933.

During the period after 1949 it were representatives of the ruthless National Socialist justice, such as Eduard Dreher (who, being the head prosecutor of Innsbruck's special court, enforced his share of death penalties in 1943), who were allowed to make a career in the West German justice system, and were significantly responsible for the commentary on, and thus also the implementation of, the Sicherungsverwahrung paragraphs.

Already in 1952 the German Democratic Republic's justice had decided that the Sicherungsverwahrung is "fascist in its content"—by

ruling of their highest court from 23 December 1952—and therefore was to be forbidden in East German territory.

In our days, compared to the rest of penitentiary, the conditions of detention in Sicherungsverwahrung are surely a little more pleasant and relaxed (though obviously nowhere near the conditions depicted in articles about Freiburg prison, namely by the bourgeois Press, which only licks the boots of ministers, politicians, and prison officials with headlines such as "Hotel behind bars"). However that may be, even a cage painted in gold always remains a cage!

My own future prospects

The prospects for my future might appear far from enjoyable, since I have to expect that I will be spending the next decade in preventative detention. However, I am in the extremely fortunate position to know people, friends and comrades, who are accompanying me, writing and visiting me, as well as actively supporting me.

Additionally, there are groups that have been consistently showing solidarity, such as Anarchist Black Cross Berlin, Rote Hilfe e.V. (the German Red Aid), or Gefangenen Info ("Prisoner Info").

I would like to mention also the Berlin association Free Subscriptions for Prisoners, which arranges regular subscriptions to newspapers and magazines for hundreds of prisoners, including me.

Thus I'm in good cheer that I will get through the forthcoming period relatively unscathed as someone "preventively detained" instead of as a "prison inmate."

At the very least, I will be better than those who haven't got the luck to count on such wide support; those who remain locked up in their cells forgotten by the world, and live a life which has little to do with dignity and nothing with freedom.

Updates can be found on these support-pages:
- www.freedom-for-thomas.de/
- www.freedomforthomas.wordpress.com/

Red anarchist skinhead Thomas Meyer-Falk still refuses to collaborate with any psychiatric reviewers. The comrade was arrested for a bank robbery, and has been incarcerated since 1996. Not only was he not released but, on top of that, he was recently transferred to another prison. From 1998 he was in Bruchsal; since early July 2013 he has been held "preventively for security reasons" in the notorious hellhole of Freiburg:

Thomas Meyer-Falk, c/o JVA (Sicherungsverwahrungs-Abteilung), Hermann-Herder-Str. 8, D-79104 Freiburg, Deutschland/Germany

Financial assistance through the detention centre's bank account
Empfänger (Recipient): Zentrale Zahlstelle Justizvollzug
Konto (Account): 4552107
BLZ: 600 501 01 (BW-Bank)
IBAN: DE25600501010004552107
BIC-/SWIFT-Code: SOLADEST600
Verwendungszweck (Purpose): "Meyer-Falk, Thomas, 15.5.1971, SG1-AK10"

Even for the slightest deposit (e.g. per month by standing order), it is important to indicate the intended purpose with the exact data given above in quotations, so that the money is in fact made available to Thomas.





PRISON: ABOLISH OR DESTROY?

To provoke discussion about the issues contained within, and sharpen the attack against the existent, we reproduce the full text of this newly retrieved article from Deranged,

Deranged #0 was published a few years ago by random anarchists in London. In UK this year there is a 'Prison Abolition' campaign and conference[1], with prior workshops happening in Bristol [2]. The post-industrial cybernetic society of the present and near-future, has as it's aim the abolition of prisons in the name of rehabilitation and social reconfiguration. New technologies of social control have made it possible for the incarceration of the entire society through exclusion, remote tracking, private security companies, surveillance, "community punishment" and the securitisation of the social environment. Which is why as anti-civilisation anarchist-insurrectionalists and nihilists, we don't advocate the "abolition" of prisons, but their destruction, as part of a polymorphous attack against every aspect of the State, Society and Civilisation. We think that there are no real "anarchist" solutions to the "anti-social problem", other than the constant war against power and continual anarchist revolution. Towards the point of no-return and freedom – Attack the prison-society.

The plan is to empty the prisons of the great majority of prisoners and throw them back into the prison-society using the technology of isolation and control; and for the minority of irreducible rebels, keep them inside for ever. What is being presented as 'progress' is nothing other than the advance and spread of repression. This is what the abolitionists are really subscribing to: 'change everything so that everything remains the same'.

It has been said, not mistakenly, that those who do most harm in this world are those who try to do most good. Still today, with increasing isolation and atomisation of individuals, there are people around who decide to ruin their lives with excessive altruism.

Always with the best of intentions, they set out to try to remedy the ills they see before them. They can even be paid by the State for doing so, and this is one of the great swindles of capital: it imposes conditions of untold suffering, and, through its ally the State, paves the way for it to be prolonged in time, rationalised and reformed.

Prison, a superlative weapon in the arsenal of the bosses of the planet for the past few hundred years, is a fine example of this marriage of repression and reform. From the time that reclusion became an arm of capital in dealing with its increasingly impoverished and dispossessed masses, there have been those who, unable to remain indifferent to the appalling conditions, rather than put their own privileges on the line and fight for the complete upturning of a world capable of such atrocity, dedicated much of their efforts to the description and rationalization of such infamy.

Erected in full view of the poor, the primary role of the prison was to threaten by its very existence. Deportation and public executions were surpassed by events (the end of the American colonies, the danger presented by the rabble who were supposed to reap moral benefit from the executioner's antics) giving way to great impenetrable fortresses, often in the centre of towns, to act both as a deterrent and place of separation. This led to a great army of social and religious reformers intent on redeeming the poor disgraced ones.

One of the great moral philosophers of England, Jeremy Bentham, was to mark his place in the history of repression as the inventor of the Panopticon, where all prisoners could be controlled by one guard, and were unable to know exactly when they were being observed. A giant step for humanity. Social orthopaedics became the predominant aim of prison. The prisoner was not just to languish in inactivity, but must learn to appreciate the nobility of work and submission to authority.

However, by the very fact that they are receptacles of large numbers of people held against their will, and without the consensus of large areas of exploited outside who have nothing to gain from their existence, these great edifices of human cruelty were moved out to the most barren suburbs.

Prison no longer needs to be seen, or even contemplated, in order to serve its function. With the advance of capital, religion and the work ethic, the majority of the exploited now live within the paradigms of the law, not through direct fear of going to prison, but because they believe it is 'right' for them to do so, and are able to see to their basic needs within the parametres of exploitation: work, pay, suffer, complain, but go back to work or receive State benefits and struggle to survive…

Law took the place of ethical choice… if something is legal, it is 'right', illegal, it is 'wrong'… and so the crimes of the State and Capital –

widescale plunder and mass murder – by falling into the domain of legality, are considered just the normal way of things.

Needless to say, the boundaries between legality and illegality are not absolute. Many of the activities of the exploited come close to, or enter, illegality – the area defined as petty crime or delinquency.

But the law could never be enforced in absolute without the whole machinery of capital drawing to a halt. At the same time, without the underlying threat of prison, the whole legal mystification would be a joke.

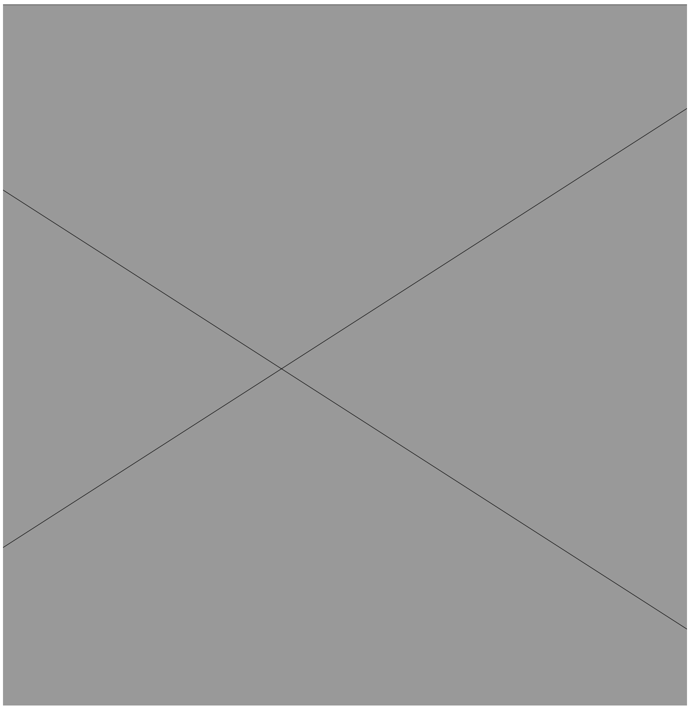
So, prison is not just an infamous building built of stone or reinforced concrete, an nauseating container of suffering where the most abject moments of humanity are lived out in silence and out of view, it is inseparable from other repressive institutions such as the State, the judiciary, religion, school. It is thus an indispensable part of the whole relational flux of the class war in act. And this is the only way to approach prison if we are anarchists, revolutionaries and social fighters. Woe if we were to extract this great monument to human misery from its whole context and consider it a 'thing in itself' in the vein of the sociologist, psychologist or social reformer. These people need prisons, we do not.

Of course, as we have said, prison is also an entity that has been constructed in the logic of impenetrability and absolute containment.

Reinforced walls within walls, within walls; bars, keys, electronic circuits, armed guards, radio control, etc., all contribute to the existence of a structure (not by chance often referred to as 'another planet' by those inside) that has the sole purpose of keeping individuals separate from the rest of the world and, as far as possible, from each other.

However, in line with the development of the rest of post-industrial society, prisons and its supporting structures are now undergoing significant change. On the one hand they are opening up to the world outside for the prisoners who are prepared to participate in their own imprisonment, and closing down absolutely on those who choose to live against or beyond the law and continue to do so within the prison walls, preferring to preserve their dignity rather than subscribe to a promise of getting out before their time, grovelling and on their knees.

Life on the outside is also becoming increasingly controlled through the extended use of cameras and curfews, breaking down the precise boundary that once existed between prison and the rest of society. Nevertheless, prisons are undoubtedly fortresses and the conditions for getting nearer to the gate are still long and protracted. Proof must be given of good behaviour and a desire to let oneself be recuperated into a situation of passivity and dialogue with the institution. But once undertaken, this path leads to an infinity of possibilities, each of which depends on a continual assessment of individual behaviour undertaken in the first place by that most iniquitous of all human beings, the screw. It takes little effort to imagine the effects of this dual power in the hands of such vile creatures. Not only do they hold the key to the cell, they can also directly affect the length of your sentence and the quality of your permanence behind bars. All prisoners have files, like hospital notes, and these are constantly updated and accompany them throughout their trajectory in the underworld. Prison authority is stupid and petty, enforced by stupid, petty cowardly individuals, mere cogs in the state machinery who are rarely taken to task for their actions. The slightest sign of non-compliance by prisoners is immediately signalled and the culprits are quickly singled out as rebels, agitators or troublemakers, because the scum of the earth who are prepared to lock people up behind bars for years on end for a miserable wage are lazy bastards who want to have as little trouble as possible. They are also shit scared of the ever present eventuality of mutiny or insurrection. For this reason, and given that the new technologies make it possible, prisons, like all the great receptacles of human suffering, are destined to disappear.



In the meantime, the immediate project of prison is to change the culture inside the walls from one of resistance such as that experienced in the eighties in many parts of the world, to one of conformity and acquiescence. This is what the do-gooders are subscribing to when they campaign for improvements inside the prisons. TV in the cell, yes, but this can be used as the carrot to keep you in line, to keep you from showing solidarity to your fellow prisoners or rebelling to get your basic human rights.

Now the pressure is on to empty the prisons of the great majority of prisoners, isolating people and throwing them back into the ghettos that are the source of the ill-being that put them inside in the first place, and, for the minority of irreducible rebels, keep them inside for ever.. And they need a great operation by all the fabricators of opinion to gain consensus for such a gigantic move in social terms. The technology is ready, minds are not.

This is where the abolitionists can play their part. Many of them are recycled militants from the struggles of the sixties and seventies, and some have known the inside of the prison walls themselves.

They have convinced themselves that they 'lost the war' and capitalism is no longer in crisis, so nothing remains but to change it from within, smoothing out the most distasteful and ugly sores such as prison. For them the underlying basis of prison, the judiciary and the law, are not put in question. Even less the repressive social institutions of the State that will be called to readjust their role from sentencing to negotiating sanctions with offended parties, those affected by the 'crimes'. Clearly this is ultimately in the interests of the State that has already embarked along the road of prison abolition, without calling it such for reasons of consensus.

Already in the US and the UK thousands of prisoners have been released before the end of their term on the condition that they sub-

mit to electronic tagging and curfews. There is a project underway in England to release about 60,000 prisoners and set them to do unpaid work while wearing fluorescent yellow jackets emblazoned with 'Community Payback'. In London the proposal is that they should work on preparations and buildings for the Olympic games in 2012.

Offenders will be invited to sign a 'going straight' contract, and those who prove themselves trustworthy will be allowed concessions and supervision with tracking devices with global positioning satellite.

Science and technology therefore, along with penal reform and abolitionism, are paving the way for the new reality of control.

Wider and wider strata are becoming unpredictable and the law is not a suitable instrument for keeping them under control. Administrative rules are now being applied as moral codes of behaviour, taking the place of law, as science takes over in the domain of social control. For science people are products of unseen forces and are not responsible for their actions. We are no longer in the realm of rationalism, voluntarism and acts of will that were at the basis of the enlightenment and law. To commit a 'crime' is a symptom that one is sick or crazy, anti-social or simply deviant. One becomes a criminal that must be redressed, re-educated and processed.

Above all, one must be held until one thinks, feels and acts 'correctly'. There are thousands of people in prisons in the UK, not for having 'committed a crime', but for breaking Anti-Social Behaviourial Orders (ASBOs). This takes us back to our original discourse concerning the polarization of the present prison population and the differentiation and various degrees of confinement to the point of annihilation behind the prison walls.

The final aim of power is the elimination of prisons, and, for the irreducible outlaws, the determined, conscious lawbreakers, special units that need no longer offend sensitive souls by being referred to as prisons, that could more fittingly be defined as mental asylums.

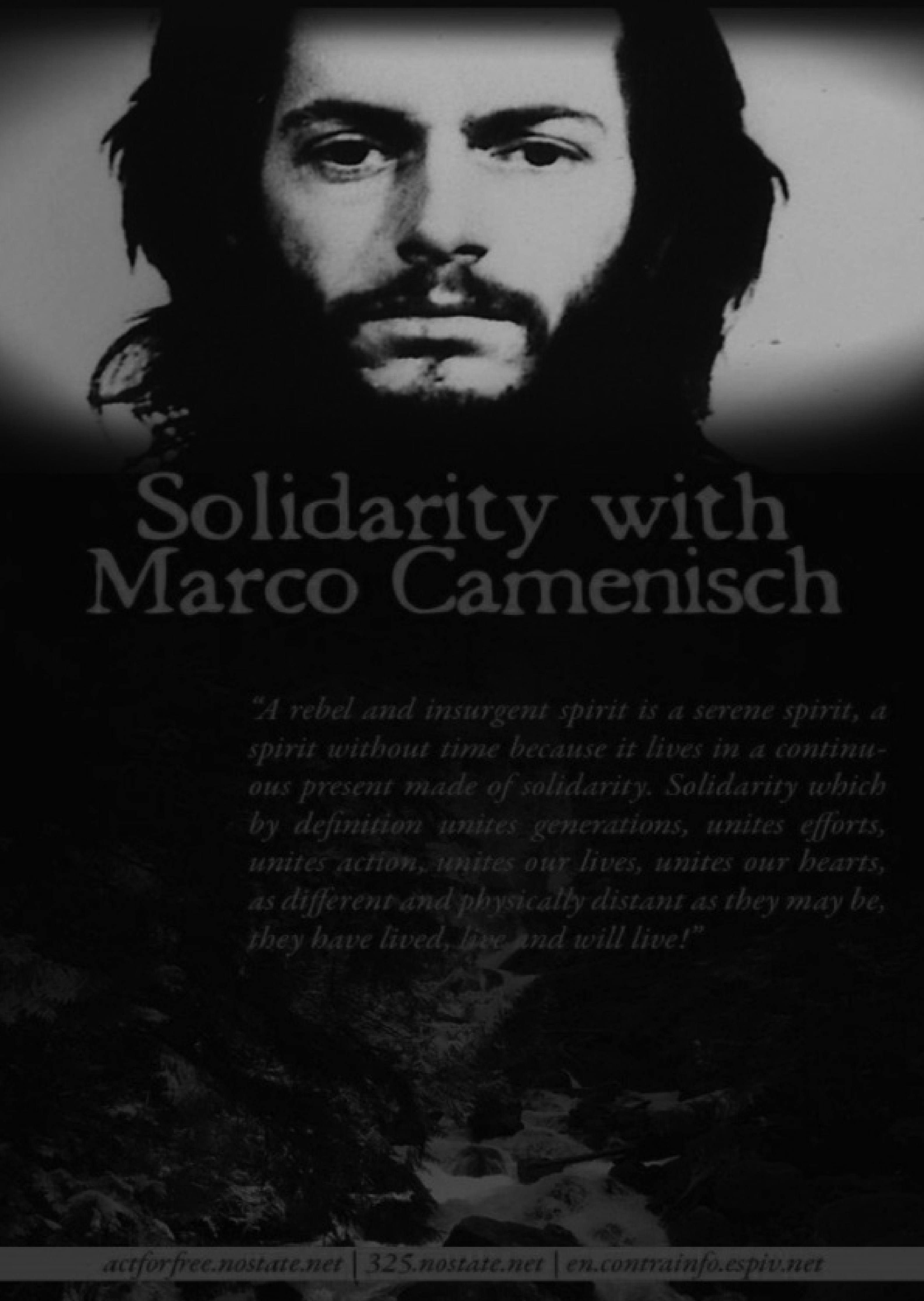
Time is no longer on our side. We must act now, analytically, theoretically and above all in deed to attack and destroy the restructuring of repression and social control.

The struggle against prison can only be a revolutionary struggle whose aim is the latter's destruction along with the law, the judiciary, the technology of control and all the other structures of the State and Capital. This means that we must look at the processes in act in depth but put them back into the context of the social clash in its entirety. Prison is everywhere and must be brought into whatever struggle we decide to undertake, where every destructive moment becomes a moment of freedom, in which all prison walls dissolve and we are at one with our beloved rebels and comrades.

[1] http://www.prisonabolition.org/

[2] http://www.prisonabolition.org/organising-for-abolition-skill-sharing-weekend/




Solidarity with
Marco Camenisch
"A rebel and insurgent spirit is a serene spirit, a spirit without time because it lives in a continuous present made of solidarity. Solidarity which by definition unites generations, unites efforts, unites action, unites our lives, unites our hearts, as different and physically distant as they may be, they have lived, live and will live!"
actforfree.nostate.net | 325.nostate.net | en.contrainfo.espiv.net



PRISONER SUPPORT GROUPS

ARGENTINA

CNA/ABC Buenos Aires
website: www.cruznegraanarquista.net/
email: cruznegraargentina@yahoo.com.ar

AUSTRIA

ABC Vienna
website: www.abc-wien.net/
email: abcwien@riseup.net

AUSTRALIA

ABC Melbourne
website: http://abcmelb.wordpress.com/
email: abcmelb@yahoo.com.au

BELARUS

ABC Belarus
website: http://abc-belarus.org/
email: belarus_abc@riseup.net

BULGARIA

Bulgarian Prisioners' Association
website: http://bulgarianprisonersassociation.wordpress.com/
email: bpa@riseup.net

CANADA

ABC Guelph
website: http://guelphabc.noblogs.org/
email: guelphabcf@riseup.net

ABC Halifax
website: http://abc.h-a-z.org/
email: halifaxabc@riseup.net

ABC Toronto
website: http://torontoabc.wordpress.com/
email: torontoblackcross@gmail.com

ABC Winnepeg
website: http://winnipegabc.wordpress.com/
email: winnipegabc@riseup.net

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CNA/ABC Bogota
website: http://cnabogota.blogspot.co.uk/
email: cnabogota@riseup.net

ABC/CNA Medellin
website: http://cnamedellin.espivblogs.net/
email: cnamedellin@gmail.com

CZECH REP.

ABC Czech
website: www.anarchistblackcross.cz/
email: abc-cz@riseup.net

FRANCE

ABC Lille
email: abclille@no-log.org

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ABC Berlinc/o M 99, Manteuffelstr. 99, 10997 Berlin, Germany.
website: www.abc-berlin.net
email: mail@abc-berlin.net

Rote Hilfe, Rote Hilfe e.V., Postfach 3255, 37022 Göttingen, Germany.

Tel: (0551) 7708008
Fax: (0551) 7708009

website: www.rote-hilfe.de/
email: bundesvorstand@rote-hilfe.de

MEXICO

ABC/CNA Mexico / Cruz Negra Anarquista D.F.
website: http://abajolosmuros.wordpress.com

email: cna.mex@gmail.com

NETHERLANDS

ABC Amsterdam
website: http://abcamsterdam.wordpress.com
email: abcamsterdam@riseup.net

ABC Nijmegen
website: http://abcnijmegen.wordpress.com/
email: abcnijmegen@riseup.net

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CNA/ABC Peru/South America
website: http://cnaperu.blogspot.com.es/
email: cnaperu@gmail.com

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ABC/ACK Bialystok, PO Box 43, 15-662, Bialystok 26, Poland.
website: http://ack-bialystok.blogspot.co.uk/
email: abcbialystok@o2.pl

ABC/ACK Poznan
website: www.ack.most.org.pl/
email: ack@rozbrat.org

ABC/ACK Warsaw
email: ack-warszawa@o2.pl

PUERTO RICO

CNA/ABC Puerto Rico
email: desintegrados@hotmail.com

RUSSIA

ABC Russia: Contact for Anarchist Black Cross of Moscow: P. O. Box 13 109028, Moscow, Russia (please do not write name of the group to envelope)

website: https://avtonom.org/en
prisoners listings: https://wiki.avtonom.org/en/index.php/

Prisoner_list
email: abc-moscow@avtonom.org

SPAIN

CNA/ABC Spain / Federacion Peninsula Iberica e Islas
website: www.nodo50.org/cna
email: cna_infos@yahoo.es

CNA/ABC Alava / Cantabrian Coast
website: http://luchatutambien.blogspot.com
email: cna_araba@nodo50.org

CNA/ABC Mediterráneo-Sur
website: www.cna-m.blogspot.com
email: cnam@nodo50.org

SWEDEN

ABC Stockholm/Malmo
ABC, Box 4081, 102 62 Stockholm

website: www.facebook.com/anarchistblackcross.stockholm
email: abc-stockholm[at]anarkisterna.com

UK

ABC Brighton, PO Box 74, Brighton, BN1 4ZQ, UK.
email: brightonabc@riseup.net

ABC Bristol, c/o Kebele, 14 Robertson Rd, Easton, Bristol, BS5 6JY, UK.
website: http://bristolabc.wordpress.com/
email: bristol_abc@riseup.net

ABC Cardiff, c/o Red & Black Umbrella, 57-58 Clifton St., Adamsdown, Cardiff, Wales, CF24 1LS, UK.
website: http://abccardiff.wordpress.com/
email: cardiff_abc@riseup.net

ABC Leeds, 145 - 149 Cardigan Road, Leeds, LS6 1LJ, UK.
website: http://leedsabc.org/
email: leedsabc@riseup.net

ABC London
website: http://network23.org/londonabc/
email: london_abc@riseup.net

325 Magazine online Anti-capitalist, anti-repression magazine '325', with articles, interviews, wrtings by political prisoners, and a distro. For a world without borders or prisons!
website: http://325.nostate.net/

Anarchist Solidarity, c/o PO Box 74, Brighton, BN1 4ZQ, UK.
website: http://anarchistsolidarity.wordpress.com/

Bent Bars Project
A letter-writing project for lesbian, gay, bisexual, transgender, transsexual, gender-variant, intersex, and queer prisoners in Britain.
P.O. Box 66754, London, WC1A 9BF.
website: www.bent-barsproject.



org/
email: bent.bars.project@gmail.com

Campaign Against Prison Slavery, PO Box 74, Brighton, BN1 4ZQ, UK.
website: www.againstprisonslavery.org
email: againstprisonslavery@riseup.net

Earth Liberation Prisoners, BM Box 2407, London WC1N 3XX, UK.
e-mail: ELP4321@Hotmail.com

Green and Black Cross: Provide legal support for demonstrations, so far based in London
website: www.greenandblackcross.org

Haven Free Books to Prisoners scheme: BM Haven, London WC1N 3XX. UK.
website: www.havendistribution.org.uk

Legal Defence & Monitoring Group (LDMG): Volunteers for the Defence of Civil Protest & the Right of Public Assembly. The new edition of "No Comment - The Defendants Guide to Arrest" is now available as a PDF on the website.
Website:www.ldmg.org.uk
Email: ldmgmail@yahoo.co.uk

Miscarriages of Justice UK (MOJUK)
website: www.mojuk.org.uk
email: mojuk@mojuk.org.uk

No More Prison
Promoting radical alternatives to prison that focus on social and community welfare rather than punishment.
c/o Paul Mason, School of Journalism, Media and Culture Studies, Bute Building, Cardiff University, King Edward VII Avenue, Cardiff CF10 3NB, UK.
website: http://nomoreprison.blogspot.com/

Prisoners Advice Service
website: www.prisonersadvice.org.uk
tel: 020 7253 3323 or 0845 430 8923

Vegan Prisoners Support Group, PO Box 194, Enfield, Middx EN1 3HD, UK.
website: www.vpsg.org/

USA

ABC-Network (US) Currently defunct, although the Salt Lake City ABC chapter appears to be active again.

North American ELP:
North American Earth Liberation Prisoners Support Network, NA-ELPSN, POB 50082 Eugene, OR 97405,USA.
website: www.ecoprisoners.org/
email: naelpsn@tao.ca

ABC-Federation USA:
ABC Jacksonville, 4204 Herschel Street #20, Jacksonville, Florida 32210, USA
website: www.abcf.net/

NYC ABCF
website: http://nycabc.wordpress.com/
email: nycabc@riseup.net
NYC ABCF have a particualry comprehensive and up to date blog which we recommend, together with their fortnightly news collating and update download page.

Other US ABC Groups:

Bay Area ABC
website: http://bayareaabc.wordpress.com/

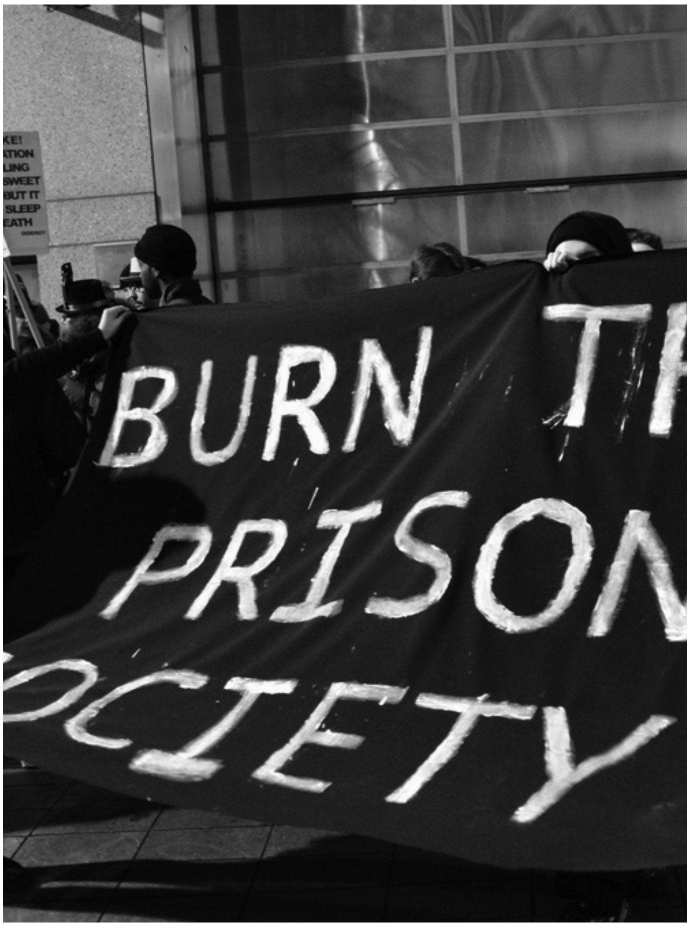
Charm City [Baltimore] ABC
website: http://charmcityabc.noblogs.org/

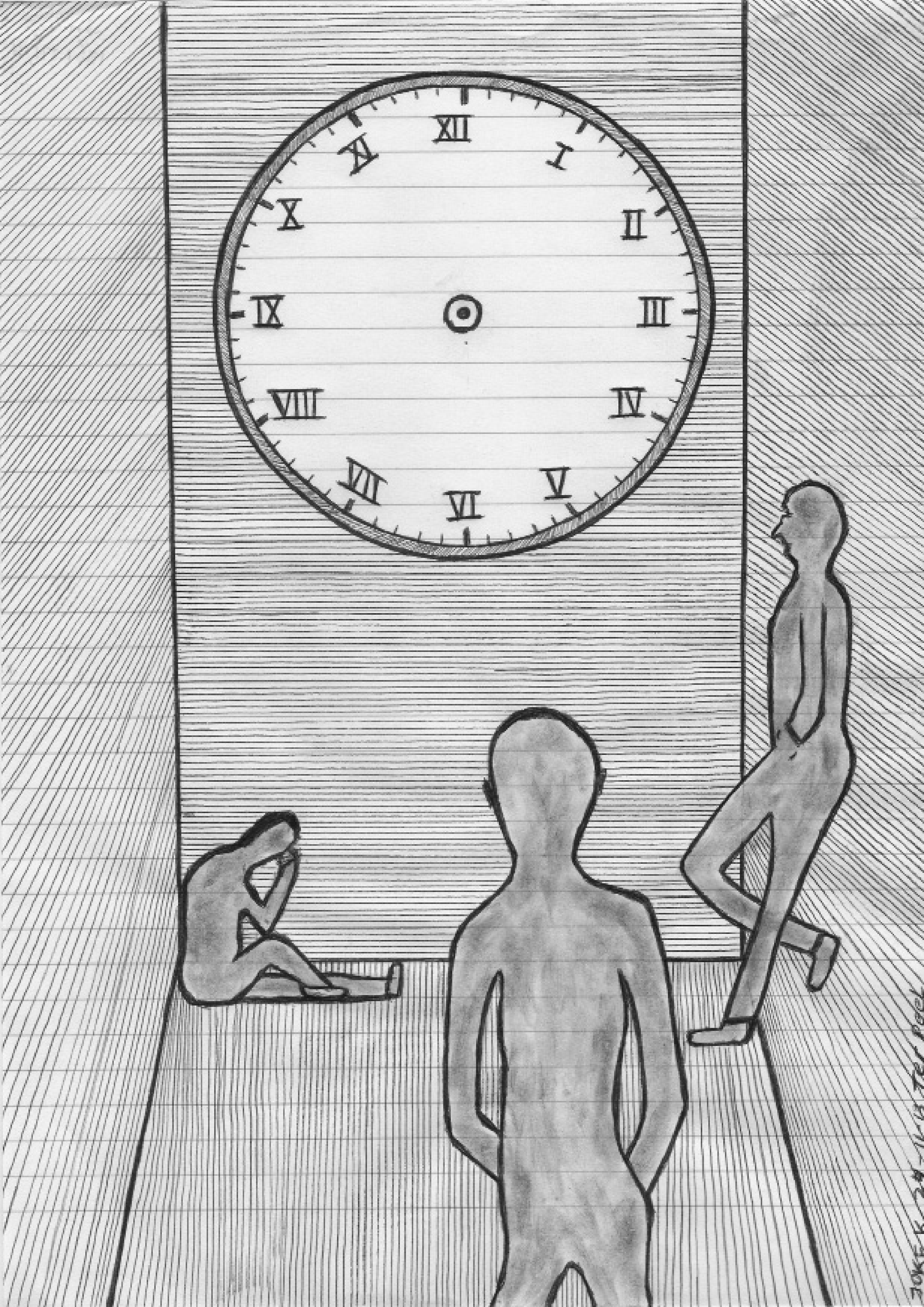
Denver ABC
website: http://denverabc.wordpress.com/
email: denverabc@rocketmail.com

http://breakthechains.info/ is a US based news and discussion forum for supporters of political prisoners, prisoners of war, **polit-**iciced social prisoners, and victims of police and state intimidation.

http://prisonactivist.org US website with lots of resources and good links page

www.thejerichomovement.com a US based prisoner support and struggle coalition. see also for links to info on many black liberation prisoners.




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GRIE



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